

The Life and Times of

Ḥakīm al-Islām Mawlānā Qārī Muḥammad Ṭayyib رحمه الله

Former Rector of Darul Uloom Deoband
& Founder-President of
All India Muslim Personal Law Board



By
Dr. Mohammad Shakaib Qasmi
Sheikh Ghulam Nabi Qasmi

Published by
Hujjat al-Islām Academy
Darul Uloom Waqf, Deoband- 247554

The Life and Times of

Ḥakīm al-Islām Mawlānā Qārī Muḥammad Ṭayyib رحمه الله

A detailed biography of Ḥakīm al-Islām Mawlānā Qārī Muḥammad Ṭayyib, the 7th and longest serving rector of Darul Uloom, Deoband, the founder of All India Muslim Personal Law Board, and the grandson of Imām Muḥammad Qāsim al-Nānawtawī, founder of Darul Uloom, Deoband

By

Dr. Mohammad Shakaib Qasmi
Sheikh Ghulam Nabi Qasmi

Hujjat al-Islām Academy
Darul Uloom Waqf, Deoband- 247554

The Life and Times of Ḥakīm al-Islām

Mawlānā Qārī Muḥammad Ṭayyib ﵀

By

Dr. Mohammad Shakaib Qasmi

Sheikh Ghulam Nabi Qasmi

1st Edition: 2018

ISBN: 978-93-84775-06-3

Published & Distributed by

Ḥujjat al-Islām Academy

Darul Uloom Waqf, Deoband, +91 1336 222 752

Website: www.dud.edu.in, Email: hujjatulislamacademy2013@gmail.com

بسم الله الرحمن الرحيم

Table of Contents

Note

This English biography of Ḥakīm al-Islām is a reworked version of the Urdu biography co-authored by Dr. Mohammad Shakaib Qasmi and Maulana Ghulam Nabi Qasmi, a prominent faculty at Darul Uloom Waqf, Deoband. The Urdu version appeared in two lengthy volumes. However, while reworking into English, certain compressions and expansions were introduced for size management and the organisation of content.

The book will hopefully take you through the busy life of an accomplished visionary leader and an inspiring luminary.

Preface I

Allah blesses various people with knowledge in particular fields as part of His grand scheme. However, sometimes, a single person attains multidimensional talent in many fields simultaneously too, to serve the same purpose.

Allah chose Ḥakīm al-Islām, the former Rector of Darul Uloom, Deoband for the lasting and unparalleled service of Islam more than the combined contributions of hundreds of scholars. He remarkably represented and interpreted Islamic teachings in the light of Qur'ānic guidance and Prophetic wisdom which illuminated the way for millions of followers of Islam across Asia, Africa, Europe and America strengthening their faith. Also, he intellectually represented the Deobandī School with strict adherence to the philosophy of Shāh Walīullāh Dehlawī which in the words of ʿAllāmah Iqbāl effectively became 'the school of the majority of the insightful Muslims'.

History will always remember him as a thought-provoking writer, spellbinding orator, for the revolutionary progress of Darul Uloom in his headship, and as a spiritual mentor and a devout teacher of the nineteenth century.

Five great rectors tirelessly strived to keep Darul Uloom on 'the Qāsmī Ideology' for 59 long years before he came at the helm of affairs and preserved the same legacy for just about the same period of time. Solely under his headship, Darul Uloom prospered to became an internationally prestigious seminary.

A great number of writers penned down multitude of significant tributary pieces on Ḥakīm al-Islām's sad demise. They still continue to produce literature on his religious and intellectual legacy. However, nothing can possibly fulfil the need of a proper biography chronicling the inspiring life of the great visionary.

I am speechless at how immensely ecstatic is it to have a serious biography compiled under the guidance of Sheikh Mohammad Sufyan Qasmi as a project of Ḥujjat al-Islām Academy. Sheikh Ghulam Nabi Qasmi, a lecturer at Darul Uloom Waqf and Dr. Mohammad Shakaib Qasmi, director of Ḥujjat al-Islam Academy co-compiled it.

Sheikh Ghulam Nabi Qasmi is an amazingly decent, intellectually deep and greatly popular amongst teachers and students alike. Dr. Shakaib Qāsmī, on the other hand, is a young scholar with breath-taking academic intelligence and an enthusiasm for research and analysis. Ḥujjat al-Islam Academy is largely a product of his passionate efforts which is making a great impact since its foundation in the near past.

The book came out to look splendidly beautiful with the great quality of paper and print reflective of the exquisite taste of the director of the academy and a good omen for it too.

I pray to Allah for wide popularity and acceptance of the book amongst the intellectual and scholarly circles.

Muḥammad Sālim Qāsmī
Chancellor, Darul Uloom Waqf, Deoband

Preface II

Men of actions are sent as part of Allah's guiding system to communicate His message to the entire humanity and constantly strive to restore order and harmony whenever chaos and anarchy upset the world. However, if society shows conscience and preserves their biographies, their lives do not stop illuminating the way for seekers of truth even long after they move to the eternal life.

The biographical narratives into the lives of the luminaries and leaders of past became instrumental for the introduction to a precious treasure of wisdom. Call it 'the divine decree' or an Islamic tradition that on one hand, Allah elected righteous leaders to guide the Ummah and on the other hand, He blessed certain meritorious individuals to preserve the lives of these inspiring leaders and immortalize them. Thus, we have the minutest details of the Prophet's lives preserved and accessible since his birth till date.

My grandfather Sheikh Qārī Ṭayyib ﷺ needs no introduction as he inherited the legacy of Imām Muḥammad Qāsim al-Nānawtawī ﷺ, received education from Sheikh Anwar Shāh Kashmīrī ﷺ along with a golden chain of great scholars, and spiritually associated with Sheikh Ashraf ʿAlī Thānwī ﷺ eventually receiving the mantle of succession from him. He grew up to head Darul Uloom for about six decades and became a widely revered and followed leader. Famous for delivering eloquent and inspiring speeches, he also massively contributed as an author, a teacher, an intellectual and a spiritual mentor.

Luckily, I got a chance to live around him at home and accompanied him on trips observing his routine, dealings, temperament and treatment of other people since my early childhood until his demise. He treated children with pure kindness and affectionately taught them. Never once I remember him using a harsh or disheartening word. With him at home, we felt immense peace and comfort. Among other characteristics, he absolutely clung to constant enquiring about relatives' well-being, checking upon sick acquaintances, sharing joys and sorrows with friends, hospitality and gentleness.

Heading an internationally prestigious seminary, reverence from millions of devotees, and great reputation never negatively affected his innate humility. In his company, even a stranger felt loved and cared. However, the unshakable patience takes the most premier place amongst his traits. Despite the horrific trials he underwent in the last phase of life, no one heard him complaining or cursing even once.

Despite demanding headship of Darul Uloom, he remained inseparably attached to his academic, spiritual and missionary activities in form of working on books, giving talks, regular recitation of Qur'ān and travelling to communicate Islamic messages to people afar. His perseverance with writing helped him become the most published Deobandī scholar only second to Sheikh Thānwī ﷺ.

The way he communicated the response to a religious query always simplified it for the questioner. Writing or speaking, his organization of information always turned 'difficult easy'. He astoundingly simplified some of the ambiguously complex issues with alternative interpretations and practical demonstrations.

31 years since he passed away, we impatiently waited for someone to work on his detailed biography capturing all aspects of personal and intellectual life. Initially, it seemed like a very high climb. However, after we received a huge number of papers for presentation in the 2007 seminar, we resolved to collect the essays eventually publishing them into a book but that faced interminable delays and never came out in print.

We thank Allah for eventual publication of a credible biography in shape of this book *"The Life and Times of Ḥakīm al-Islām Qārī Muḥammad Ṭayyib ﷺ".*

I delightfully congratulate Sheikh Ghulam Nabi Qasmi, an eminent teacher at Darul Uloom Waqf and Dr. Mohammad Shakaib Qāsmī, Director, Ḥujjat al-Islam Academy for successful compilation of a deeply needed biography.

The voluminous biography of Ḥakīm al-Islām titled '*Ḥayāt-e-Ṭayyib*' has finally come out in print and has widely been well-accepted garnering positive reviews from readers.

With encouraging reception of it, the demand of the translated version into other world languages emerged. Hence, we undertook the English translation project of the biography for wider access to the great luminary's inspiring life and journey. Alhamdulillah, we put all our effort to ensure fluent and honest transfer of the influential biography.

Dr. Muhammad Shakaib Qasmi truly deserves more than appreciation not only for the content and the compilations of the book but also for the beautiful form it came out in. He took stand for the establishment of Ḥujjat al-Islam Academy in 2013. In such a short span, the Academy launched a research journal named

'Wahdat al-Ummah' inaugurated by Dr. Muḥammad ʿAwwāmah, Sheikh al-Ḥadīth at the Islamic University of Madīnah. The biography of Ḥakīm al-Islām ﵀ emerges as one of the many impressive achievements of the Academy.

May Allah accept their efforts and grant them success and excellence!

Muḥammad Sufyan Qāsmī
Rector, Darul Uloom Waqf, Deoband

Chapter 1

Birth, Upbringing, Teachers and Mentors, Spiritual Enlightenment, Headship of Darul Uloom, The Centenary Celebration, Establishment of the Muslim Personal Law Board, Reconciliation, Establishment of Darul Uloom Waqf, Demise, Family, Tributes & Messages of Condolence

Early Life and Education

Birth: Ḥakīm al-Islām Muḥammad Ṭayyib ﵀ opened his eyes in the month of Muharram 1315 AH corresponding to 1892 CE in Deoband. He was named Muẓaffaruddīn; the numeric value of which gave his date of birth according to Arabic alphabetical numeral system.

Name: A worthy disciple of Imām Muḥammad Qāsim al-Nānwtawī is said to have christen him as 'Khurshīd Qāsim', another numerical birth name. Ṭayyib became his permanently official name eventually. The name had histories to make, heights to attain and milestones to achieve in future by growing into a fragrance that will fill the world in future, a man with healing touch and harmonising aura.

Bismillāh Ceremony: A Ritually Formal Beginning of Letter-learning:

The historical originating roots of the customary *Bismillāh* Ceremony are traceable five centuries in the past as Mīr Ḥasan ʿAlā Sanjarī ﵀ noted in Fawā'id al-Fuwād of having visited a sage for *Bismillāh* Ceremony of an unidentified child;

"Blessed to have an opportunity of kissing the back of the hand as I took a child of a relative for the Bismillāh Ceremony to him on 16 Muḥarram 716AH, I humbly explained that the child needs to read the first lesson of the Qur'ān at your benign hands for benediction."[1]

---

[1] Gīlānī, Sheikh Manāẓir Aḥsan, Hindustān Ke Dīnī Madāris, p. 101.

The tradition sustains till date and a significant number of parents ensure visiting a righteous man in order for the Bismillāh Ceremony to be conducted. The tradition goes back many centuries, so much as even in the times of Sultan al-Mashā'ikh (The Head of All Saints), the same traditional ceremony was performed. Ḥasan records that the Sheikh had written down "رب يسرولاتعسر"and "ا ب ت ث" on a parchment and asked the child to repeat the same after him.[1]

The tradition of getting a child's letter-learning commenced by a righteous man does not appear to be an innovation or undesirable practice for it is traceable long back in time. However, the ceremony stands as no more than a ritual historically performed among Muslims for generations expecting academic prosperity and progress through the blessings. In the same way, Ḥakīm al-Islām ﷺ also embarked upon his academic life.

In the world of Islamic sciences and arts, a learner never arrives at a point where he already encompassed every possible area of exploration. Every destination generates more curiosity for further progress and an endless yearning to widen the horizon. However, the framework of Dars-e-Niẓāmī has been designed just to equip the learners with all essential tools of Islamic academic exploration and further hunger for more knowledge can possibly be satisfied by taking up quests of learning and unraveling individually.

Majority of prominent religious scholars including Ḥakīm al-Islām ﷺ finished their formal academic studies with remarkable swiftness covering the entire syllabus placed to complete the course way

---

[1] Gīlānī, Sheikh Manāẓir Aḥsan, Hindustān Mein Musalmānon kā Niẓām-e-Taʿlīm-o-Tarbiyat, p. 396-97.

earlier than assigned. In 1322 Hijrah, he officially enrolled into Darul Uloom, Deoband and in the benevolent presence of a galaxy of inspiring religious scholars serving as the teaching staff of Darul Uloom at the moment; Sheikh al-Hind Sheikh Maḥmūd Ḥasan ﷺ, the grand Muftī ʿAzīzur Raḥmān ʿUthmānī ﷺ, Sheikh Faḍlur Raḥmān ʿUthmānī ﷺ, Sheikh Ḥabībur Raḥmān ʿUthmānī ﷺ and his father Sheikh Aḥmad Qāsmī ﷺ, he started his formal education.

In a short span of two years, he successfully memorized the Qur'ān simultaneously gaining knowledge of Tajwīd (study of rules governing pronunciation during the recitation of the Qur'ān) also. Thereafter, over next five years, he formally learnt Persian. After excellently covering the entire syllabus of Persian, he moved to learn Arabic and in a long span of eight years, he efficiently studied all the books recommended and taught in Darul Uloom. His super-elastic learning capacity and his razor sharp memory helped him accelerate the academic progress under the academic and spiritual supervision of Sheikh Anwar Shāh Kashmīrī ﷺ, a dynamic and vibrant scholar of his time. He secured a distinct place amongst the brightest disciples who fortunately got the education of Ḥadīth from Sheikh Anwar Shāh Kashmīrī ﷺ.

However, apart from Kashmīrī ﷺ, he received the authorization of transmitting Ḥadīth from numerous other notable contemporary scholars including Sheikh Khalīl Aḥmad Sahāranpūrī ﷺ who categorically sent for him and certified him personally in Ḥadīth after teaching him the beginning of an authentic book of Ḥadīth, Sheikh ʿAbdullāh Anṣārī ﷺ, his father, Sheikh Muḥammad Aḥmad ﷺ, Sheikh Ashraf ʿAlī Thānwī ﷺ, Muftī ʿAzīzur Raḥmān

ʿUthmānī ﷺ, Sheikh Ḥabībur Raḥmān ʿUthmānī ﷺ, Muftī Shabbīr Aḥmad ʿUthmānī ﷺ, Mawlānā Asghar Miyān Deobandī ﷺ, Sheikh Iʿzāz ʿAlī Amrohwī ﷺ, ʿAllāmah Ibrāhīm Balyāwī ﷺ, and Sheikh Rasūl Khān ﷺ.

Ḥakīm al-Islām ﷺ notes while recalling his days of education and training;

"By the beginning of 14^{th} century of Hijrah that corresponds with the end of 18^{th} century CE, I was born when a new civilization began its relentless attempts to replace the old one. I took birth in the family of Ḥujjat al-Islām Imām Muḥammad Qāsim al-Nānawtawī ﷺ. He established himself as a man who propelled the renaissance of Islamic educational and cultural existence in the country. He lived an iconic life of sheer simplicity and constant struggle. His wife directly learnt his way of living sharing the life with him. My grandmother set an example in constancy of religious obligations, humility, generosity and broadmindedness. My father and grandmother raised me together. Both of them carefully observed simplicity in their lives and hospitality for the students of Darul Uloom who travelled long distances to win the opportunity of acquiring knowledge there. My entire household devoted their strength and efforts in providing these learners an enlightening and empowering learning experience. I opened my eyes in such an education-friendly environment. My father numerously talked about a student who once he scolded for putting his wet clothes up on the Masjid's wall to dry, viewing this gesture as disrespectful for Masjid. Later he regretted for the harshness he extended towards the student and apologized for it. In addition to that, he shared his meal with the student for a few weeks as compensation. His devotion and emotional attachment to Darul Uloom ran very deep.

Once when Sheikh Aḥmad Ḥasan Amrohwī ﷺ got the news of my grandmother's visit, he went to receive her from the station and offered a fascinatingly ceremonious welcome and carried her in a palanquin which he bore on his own shoulders along with the coolies. In those times, the mentors and their family members and acquaintance were held in high regards. In my family, the service of faith and contributing towards a convenient life of the underprivileged students of Darul Uloom held primacy over other things. My forefathers raised the seekers of Islamic knowledge like their own children. The bond of family deeply cemented between my family and the resident students of Darul Uloom so much as the wedding ceremonies of several students were solemnized in our house. My mentor Sheikh Anwar Shāh's *nikāḥ* ceremony was solemnly conducted in our ancestral home supervised by my father himself. My father also helped Sheikh ʿAbdul Ḥaque Madanī ﷺ, the rector of Madrasā Shāhī, Morādābād and descendant of a prominent and respectable family of Deoband, in conducting his marriage ceremony. My household served as an assembly of scholars and experts of Islamic sciences. For years and years, a huge number of scholars peacefully lived in the patronage of my father and in the tender care of my grandmothers which offered me an opportunity to learn humanitarian lessons from many experienced and enlightened individuals.

Fortunately, I have a group of experts of their respected fields for my teachers including Sheikh Qārī ʿAbdul Waḥīd ﷺ for memorization of the Qur'ān and Tajwīd, Sheikh Muḥammad Yāsīn ﷺ for Persian language and literature, Sheikh Ghulām Rasūl Hazārwī ﷺ for arts and craft, and the likes of Sheikh Anwar Shāh Kashmīrī ﷺ, Sheikh Shabbīr Aḥmad ʿUthmānī ﷺ, Muftī ʿAzīzur Raḥmān ʿUthmānī ﷺ,

Sheikh Ḥabībur Raḥmān ﵀, Sheikh Sayyid Miyān Asghar Ḥusayn ﵀, Sheikh Iʿzāz ʿAlī ﵀, and ʿAllāmah Ibrāhīm Balyāwī ﵀ for the Qur'ān and Ḥadīth. Among my coursemates throughout my academic journey, I find a league of extraordinary scholars especially Sheikh Shafīʿ ʿUthmānī ﵀, the (former) grand Muftī of Pakistan, Sheikh Idrīs Ḥasan Kāndhlawī ﵀, Sheikh Sayyid Badr ʿĀlam Merthī ﵀, and Sheikh Mīrak Shāh Kashmīrī ﵀. The intelligent and bright group of my coursemates at different levels also cemented their reputations in their respective fields of expertise.

I would recount an incident to reflect the affectionate and attentive nature of my mentors:

Sheikh Shabbīr Aḥmad ʿUthmānī ﵀ was an exemplary teacher of Ḥadīth, renowned for his highly delicate and deeply sensitive nature. A little inattentiveness from a student was enough to offensively put him off. Once, offended by an act of negligence from a student, he stopped imparting lessons in the class. All students unanimously agreed to send me in order to apologize and convince him to resume the halted lessons. As soon as I apologetically requested him to resume classes, he readily accepted the apology and resumed the classes.

Thereafter, if a teacher ever took an offence and got displeased, I was the go-to man who would be deployed for reconciliation."[1]

Memorization of the Qur'ān and Tajwīd:

His father figured in regard with the method of memorization of the Qur'ān that the teacher must be well-versed in the rules

[1] Monthly Darul-Uloom, Deoband

governing the pronunciation of the Qur'ān enabling the child to learn enunciation of Arabic letters proficiently. Therefore, Sheikh Aḥmad ﷺ in consultation with Sheikh Ashraf ʿAlī Thānwī ﷺ, in all probability, appointed Sheikh ʿAbdul Waḥīd Khan of Allahabad (d. 1326) as resident home tutor.[1]

In the list of Darul Uloom's alumni, his name appears starting from the memorization class along with his academic standing and performance. The document dated 1326 A.H. records his academic standing as "Muḥammad Ṭayyib s/o Rector of the Institute" further specifying his status as "memorization completed" which elucidates his completion to be at the approximate age of 12-13.

Tajwīd:

After Qārī ʿAbdul Waḥīd ﷺ agreed to move to Deoband as home-tutor Ḥakīm al-Islām ﷺ, Sheikh Maḥmūd Ḥasan ﷺ proposed before Sheikh Muḥammad Aḥmad to offer him an appointment in Darul Uloom, Deoband and to commence a new class for Tajwīd thereby enabling other learners as well to hone their recitation skills since Darul Uloom did not have a Tajwīd class by then. He gladly accepted the proposal and Qārī ʿAbdul Waḥīd ﷺ joined Darul Uloom as Tajwīd instructor. Ḥakīm al-Islām ﷺ sometimes would light-heartedly make the remark that 'I am the reason why a Department of Tajwīd came into existence in Darul Uloom and I am the first student who got enrolled into it'.

From beginning to the end, his educational journey took place within the boundaries of Darul Uloom, Deoband. Thanks to the

---

[1] Qāsmī, Sheikh Ṭayyib, 50 Mithālī Shakhṣiyyāt, p. 37-42.

meticulous record-keeping department of Darul Uloom, the annual report of academic standings of all students got published and distributed that not only preserved the year-end status of each student's grades but the rewards and accolades he received too.

Trend of Tajwīd in Darul Uloom:

Ḥakīm al-Islām ﷺ would occasionally remark in social and friendly gatherings,

"The department of Tajwīd was established with the beginning of my education of Tajwīd. Allah blessed me with the honour to be the first disciple to learn Tajwīd in Darul Uloom. The department prospered and made great contribution towards setting a trend of beautiful and accurate recitation of the Qur'ān. Essentially, a student should devote minimum an hour a day in order to master the recitation. By Allah's grace, thousands of students got skill and efficiency of recitation through Tajwīd classes and the pass-outs contributed towards evolution of a culture of sound recitation of the Qur'ān.

Sonorous Recitation of the Qur'ān:

According to his contemporaries, his vocal quality earned him a place in the heart of his mentors who loved to listen to his sonorous recitation of the Qur'ān. Every time Sheikh Rashīd Aḥmad Gangohī ﷺ visited Darul Uloom, Deoband or he travelled to his place in Gangoh, the Sheikh always bade him to recite a few verses from the Qur'ān for him. Ḥakīm al-Islām ﷺ later explained that he mostly recited "الله نور السماوات الارض" and the few subsequent verses.

Admission in Persian Language:

In the academic report published in 1327 AH, his name appears in the batch of Persian language which indicates his admission in the Persian language immediately after completing the memorization of the Qur'ān. However, the report also reveals his continued tutoring with Qārī ʿAbdul Waḥīd ؒ which is suggestive of the fact that he kept on learning the advanced level of Tajwīd and got regularly evaluated for the same. He devoted the next consecutive three years for the Persian language and successfully completed the course in 1329 AH. The academic report of the year displays the name of every single book he studied in the syllabus covering nearly all the mainstream textbooks along with a few textbooks of various other disciplines like mathematics, arithmetic and geometry.

Persian Language Teachers:

Sheikh Muḥammad Yāsīn ؒ taught nearly all the textbooks of Persian as he earned a reputation of an expert and competent teacher of it in Darul Uloom. Sheikh Yāsīn ؒ dutifully served as a Persian teacher from 1310 to 1335 AH and was a proud father of Muftī Muḥammad Shafīʿ ʿUthmānī, a renowned Islamic Scholar and the first grand Muftī of the Islamic Republic of Pakistan. Munshī Manẓūr Aḥmad, the younger brother of Sheikh Muḥammad Yāsīn ؒ, taught him mathematic, arithmetic and geometry. He joined Darul Uloom in 1310 AH and continued his services until 1350 AH.

Persian Proficiency:

The way he excelled in memorization and recitation, he quickly began to pick up Persian at an efficient pace. Soon after the familiarization, he began to write poetry in Persian as well as in Urdu.

The Advantage:

The proficiency in Persian language served greatly when he visited Afghanistan in 1358 AH as representative of Darul Uloom and engaged in discourse with the luminaries and authorities of Afghanistan and addressed people in their own tongue as the report recorded.

In his multiple Persian speeches, he addressed diverse topics and people and entertained questions from the audience which exhibits his adeptness with Persian tongue. Jamiat Ulama Afghanistan has presented a letter of appreciation and felicitation to which he responded in standardized Persian. The gesture added another flavour to his inspirational personality.

Admission in Arabic:

This deviation in his adeptness of Persian happened out of place. The details would later be presented in their assigned chapter. After completing Persian, he immediately took admission in Arabic in 1330 AH.

Arabic Teachers:

About his teachers of Arabic, Ḥakīm al-Islām ؒ himself says;

"*Sughrā, Kubrā* and the beginning of *Mirqāt* were insistently taught to me by Sheikh Shabbīr Aḥmad ʿUthmānī ؒ and rest of the books of logic (*Mirqāt, Tahdhīb, Sharḥ al-Tahdhīb, Quṭbī, Mīr Quṭbī, Sullam al-ʿUlūm and Sharḥ Mullā Ḥasan*) were taught by ʿAllāmah Muḥammad Ibrāhīm Balyāwī ؒ. *Hamdallāh* and *Qāḍī Mubārak* were taught by Sheikh Rasūl Khān ؒ, a proficient

teacher of Logic and Philosophy. Sheikh Maḥmūd Ḥasan ﷺ took upon himself to initiate me into *Kāfiyah* and later on he completed the rest of it and *Sharḥ al-Jāmī* in the guidance of Sheikh Nabīh Ḥasan ﷺ, a popular teacher of Arabic grammar."

Among the subsequent and advanced textbooks of the syllabus, Sheikh Gul Muḥammad Khan ﷺ taught *Sharḥ al-Wiqāyah*, and Sheikh Ghulam Rasūl ﷺ taught the first two volumes of *al-Hidāyah, Sharḥ al-ʿAqā'id al-Nasafiyyah, ʿUrūḍ al-Miftāḥ* and *al-Maybdhī*. The last two volumes of *al-Hidāyah* were taught by Sheikh Iʿzāz ʿAlī ﷺ, renowned as the master of Arabic literature.

Going forward, his father taught him *Mishkāt al-Maṣābīḥ* and *Ṣaḥīḥ Muslim* who despite his ailing health resolved to teach in order for his son to complete them under his own guidance. Sheikh Muḥammad Miyān Asghar Ḥusayn Deobandī ﷺ gave lessons of Sunan Abu Dāwūd, ʿAllāmah Ibrāhīm Balyāwī ﷺ Nasā'ī, Sheikh Ghulām Rasūl ﷺ Tirmidhī, and Sheikh Anwar Shāh Kashmīrī ﷺ, whose intellectual treatise and razor sharp memory gained wide acknowledgment, taught him the Ṣaḥīḥ al-Bukhārī. The remaining books including *al-Muwaṭṭa'* of Imām Mālik, *al-Muwaṭṭa* of Imām Muḥammad and *Sharḥ Maʿānī al-Āthār* of al-Ṭaḥāwī were taught and explained by Muftī ʿAzīzur Raḥmān ʿUthmānī ﷺ.

The league of teachers who taught and trained Ḥakīm al-Islām ﷺ consists of a significant number of distinctively expert scholars of the age indicative of his virtuous grooming.

Graduation:

In the month of Shaʿbān 1337 AH, he graduated from Darul Uloom, Deoband which must have pleased the soul of his grandfather Imām Muḥammad Qāsim al-Nānawtawī ﷺ as the tradition of education and achievement sustained in the family.

Academic Record 1322-1337 Ah[1]

(1) In 1322 AH Ḥakīm al-Islām ﷺ appeared in the examination of recitation of the Qur’ān in Egyptian method of Qirā’at and obtained 45 marks out of 50. He received Sheikh Yaʿqūb’s “Sawāneḥ Qāsmī” and Al-Nānawtawī’s “*Taṣfiyah al-ʿAqā’id*” as reward for his outstanding performance.

(2) In 1323 AH, Ḥakīm al-Islām ﷺ appeared in the annual exam of Qur’ān and Tajwīd and scored the following marks along with the books as prize:

No	Subject	Teacher	Score	Prize
1	Memorization of the sixth part of the Qur’ān	Qārī ʿAbdul Waḥīd	50/50	Qur’ān
2	Arabic and Egyptian Method of Recitation	Qārī ʿAbdul Waḥīd	51/50	Taʿlīm al-Dīn
3	Rules of Tajwīd	Qārī ʿAbdul Waḥīd	50/50	Jazā’ al-Aʿmāl Jamāl-e-Qāsmī Laṭā’if-e-Qāsmī

(3) In 1324 AH, Ḥakīm al-Islām ﷺ appeared in the annual exam of the Qur’ān and Tajwīd and scored the following;

[1] Rūdād-e-Darul Uloom, Deoband, 1343h, academic transcriptions: Muftī Muḥammad Ilyās Gondwī.

No	Subject	Teacher	Score	Prize
1	Qur'ān 14 Parts	Qārī ʿAbdul Waḥīd	40/50	Qur'ān
2	Implementation of Tajwīd Rules in Recitation of 5 Rukūʿ	Qārī ʿAbdul Waḥīd	48/50	Sharḥ Miah ʿĀmil
3	Recitation of Yāsīn, al-Ḥujrāt, al-Mulk and al-Mursalāt with Implementation of Tajwīd	Qārī ʿAbdul Waḥīd	45/50	Sharḥ Mia ʿĀmil

(4) In 1325 AH, Ḥakīm al-Islām ﵀ appeared in the annual exam of Qur'ān and Tajwīd and scored the following;

No	Subject	Teacher	Score	Prize
1	Qur'ān (18)	Qārī ʿAbdul Waḥīd	50/50	Qur'ān
2	5 Rukūʿ in Tartīl	Qārī ʿAbdul Waḥīd	48/50	Bahishtī Zewar Part 10
3	Rules of Tajwīd (Oral)	Qārī ʿAbdul Waḥīd	47/50	Dustūr al-Mubtadī

There should be table in all columns

(5) In 1326 AH, Ḥakīm al-Islām ﵀ appeared in annual exam of Qur'ān and Tajwīd and secured the marks as given below;

No	Subject	Teacher	Score	Prize
1	Memorization of Qur'ān	Qārī ʿAbdul Waḥīd	48/50	The Holy Qur'ān
2	9 Parts of the Qur'ān with the implementation of Tajwīd	Qārī ʿAbdul Waḥīd	51/50	Tajwīd al-Qur'ān & Ṣarf Mīr
3	Rules of Tajwīd (oral)	Qārī ʿAbdul Waḥīd	50/50	Qāl Aqūl Hidāyah An-Naḥw Mīzān al-Ṣarf

(6) In 1327 AH, Ḥakīm al-Islām ﵀ appeared in annual exam of Qur'ān, Tajwīd and Persian where he scored the following;

No.	Subject	Teacher	Score	Prize
1	5 Rukūʿ with implementation of seven methods of recitation	Qārī ʿAbdul Waḥīd	51/50	Bahishtī Gawhar
2	Rukūʿ 4	Qārī ʿAbdul Waḥīd	51/50	Panj Ganj
3	Rules of Tajwīd	Qārī ʿAbdul Waḥīd	45/50	Maḥmūd Nāmah, Farhang-e-Anwar Suhaylī

4	Mufīd Nāmah	Sheikh Muḥammad Yāsīn	52/50	Mālā Budda Minhu
5	Ṣufwah al-Maṣādir	Sheikh Muḥammad Yāsīn	51/50	Bustān
6	Guftgū Nāmah	Sheikh Muḥammad Yāsīn	51/50	Inshā-e-Bahār-e-ʿAjam
7	Mufīd al-Inshā’	Sheikh Muḥammad Yāsīn	51/50	Qawā’id-e-Fārsī
8	Ḥamd-e-Bārī	Sheikh Muḥammad Yāsīn	51/50	
9	Karīmā	Sheikh Muḥammad Yāsīn	51/50	
10	Tashrīḥ al-Ḥurūf	Sheikh Muḥammad Yāsīn	51/50	
11	Ḥikāyāt-e-Laṭīf	Sheikh Muḥammad Yāsīn	50/50	
12	Maths till Division	Sheikh Muḥammad Yāsīn	50/50	

(7) In 1328 AH, Ḥakīm al-Islām ﵀ appeared in annual exam of Qur'ān and Tajwīd and secured the following score;

No	Subject	Teacher	Score	Prize
1	From Al-Naba', al-Muzzammil (Tartīl)	Qārī ʿAbdul Waḥīd	51/50	Al-Kāfiyah
2	4 Different Rukuʿ (Tadwīr)	Qārī ʿAbdul Waḥīd	50/50	Abwāb al-Sarf Jadīd
3	3 Rukūʿs in Seven Methods of Recitation	Qārī ʿAbdul Waḥīd	50/50	Jamāl-e-Qāsmī
4	Tajwīd (oral)	Qārī ʿAbdul Waḥīd	45/50	
5	Pand-e-Sūdmand	Sheikh Muḥammad Yāsīn	52/50	Fuṣūl-e-Akbarī
6	Maṣdar-e-Fuyūḍ	Sheikh Muḥammad Yāsīn	51/50	Ṣarf Mīr
7	Ruqʿāt-e-Niẓāmiyyah	Sheikh Muḥammad Yāsīn	50/50	Hidāyah al-Naḥw
8	Gulistān-e-Saʿdī	Sheikh Muḥammad Yāsīn	49/50	Tuḥfa-e-Laḥmiyyah
9	Maths	Munshī Manẓūr Aḥmad	50/50	---

(8) In 1328 AH, Ḥakīm al-Islām ﷺ appeared in the annual exam of the Qur’ān and Tajwīd and scored the following;

No	Subject	Teacher	Score	Prize
1	Mīzān al-Ṣarf	Sheikh Sayyid Murtaḍā Ḥasan	50/50	Ṣarf Mīr
2	Munshaʿib	Sheikh Sayyid Murtaḍā Ḥasan	50/50	Tuḥfa-e-Laḥmiyyah
3	Al-Naba’, An-Nās	Qārī ʿAbdul Waḥīd	51/50	Iṣlāḥ al-Rusūm, Iṣlāḥ al-Khayāl, Chehel Ḥadīth, Ḥayāt-e-Khiḍr, Farḥat al-Ṣāimīn, Al-Qawl al-Matīn, Waẓīfa-e-Karīmah, Ruqʿāt-e-Amānullāh Husaynī
4	Tartīl	Qārī ʿAbdul Waḥīd	51/50	
5	Tadwīr	Qārī ʿAbdul Waḥīd	51/50	
6	Hader	Qārī ʿAbdul Waḥīd	51/50	
7	Tajwīd (Oral)	Qārī ʿAbdul Waḥīd	50/50	
8	Mālā Budda Minhu	Sheikh Muḥammad Yāsīn	51/50	
9	Bustān-e-Saʿdī	Sheikh Muḥammad Yāsīn	50/50	
10	Ruqʿāt-e-ʿĀlamgīrī	Sheikh Muḥammad Yāsīn	50/50	
11	Aḥsan al-Qawā’id	Sheikh Muḥammad Yāsīn	50/50	
12	Maths	Munshī Manẓūr Aḥmad	50/50	

(9) The Persian class 1330 AH:

No	Subject	Teacher	Score	Prize
1	Ṣarf Mīr	Sheikh ʿAlī Azhar Balyāwī	55/50	
2	ʿIlm al-Ṣīghah	Sheikh ʿAlī Azhar Balyāwī	51/50	
3	Panj Ganj	Sheikh ʿAlī Azhar Balyāwī	51/50	
4	Ruqʿāt-e-Amānullāh Ḥusaynī	Sheikh Muḥammad Yāsīn	49/50	
5	Ahsan Al-Qawā'id	Sheikh Muḥammad Yāsīn	52/50	
6	Anwar Suhaylī	Sheikh Muḥammad Yāsīn	48/50	
7	Eucleides	Munshī Manẓūr Aḥmad	51/50	
8	Maths	Munshī Manẓūr Aḥmad	49/50	

(10) 1331 AH

No	Subject	Teacher	Score	Prize
1	Sughrā Kubrā	Sheikh Shabbīr Aḥmad ʿUthmānī	52/50	
2	Fuṣūl-e-Akbarī	Sheikh ʿAlī Azhar Balyāwī	51/50	
3	Sharḥ Mia ʿĀmil	Sheikh ʿAbdus Samīʿ	51/50	

4	Mufīd al-Ṭālibīn	Sheikh ʿAbdus Samīʿ	50/50	
5	Naḥw Mīr	Sheikh ʿAbdus Samīʿ	50/50	
6	Hidāyah al-Naḥw	Sheikh ʿAbdus Samīʿ	49/50	
7	Mirqāt	Sheikh Muḥammad Ibrāhīm	50/50	
8	Al-Muṭaffifīn, al-Nās	Qārī ʿAbdul Waḥīd	48/50	Hazz al-Faṣāḥat, Ḍarīrī
9	4 Rukūʿ (Tajwīd)	Qārī ʿAbdul Waḥīd	45/50	Miṣbāḥ al-Ḥal Al-Kāfī
10	Rules of Tajwīd (Oral)	Qārī ʿAbdul Waḥīd	40/50	The Isagoge

(11) 1332 AH:

No	Subject	Teacher	Score	Prize
1	Kāfiyah	Sheikh Nabīh Ḥasan	66/50	Majmūʿah ʿAjībah
2	Sharḥal-Jāmī (Verb)	Sheikh Nabīh Ḥasan	60/50	Iṣlāḥal-Rusūm
3	Munyah al-Muṣallī	Sheikh Nabīh Ḥasan	53/50	Letters of Imām Ghazālī
4	Mukhtaṣar al-Qudūrī	Sheikh Nabīh Ḥasan	49/50	Al-Qawl al-Faṣīḥ fī Makā’id al-Masīḥ

5	Kanz al-Daqā’iq	Sheikh ʿAbdus Samīʿ	53/50	
6	Nafḥāt al-Yemen	Sheikh ʿAbdus Samīʿ	50/50	
7	Kifāyah al-Mutaḥaffiẓ	Sheikh ʿAbdus Samīʿ	50/50	
8	Sharḥ al-Tahdhīb	Sheikh Muḥammad Ibrāhīm	54/50	
9	Al-Mulk, al-Mursalāt	Qārī ʿAbdul Waḥīd	48/50	Wirdnāma, Adilla-e-Kāmilah
10	“وقالاركبوا” according to the transmission of Qālūn	Qārī ʿAbdul Waḥīd	47/50	Qaṣīda-e-Madḥiyyah
11	Sūrah Ṭahā according to the transmission of Khallād	Qārī ʿAbdul Waḥīd	47/50	Ḥuqūq al-ʿIlm Hadiyyah al- Waḥīd

(12) 1333 AH

No	Subject	Teacher	Score	Prize
1	Sharḥ al-Jāmī	Sheikh ʿAbdus Samīʿ	57/50	
2	Quṭbī Taṣdīqāt	Sheikh ʿAbdus Samīʿ	52/50	
3	Mīr Quṭbī	Sheikh ʿAbdus Samīʿ	51/50	
4	Nūr al-Anwār	Sheikh ʿAbdus Samīʿ	50/50	

5	Uṣūl al-Shāshī	Sheikh ʿAbdus Samīʿ	50/50	
6	Sharḥ al-Wiqāyah	Sheikh Gul Muḥammad Khan	40/50	
7	Sūrah Qāf, Sūrah Ḥadīd (Tartīl)	Qārī ʿAbdul Waḥīd	46/50	Munājāt Maqbūl
8	Tadwīr	Qārī ʿAbdul Waḥīd	46/50	
9	Hadar	Qārī ʿAbdul Waḥīd	46/50	Jamāl al-Qur'ān

(13) 1334 AH:

No	Subject	Teacher	Score	Prize
1	Maybdhī	Sheikh Ghulam Rasūl	53/50	Jāmiʿ al-Āthār
2	Hidāyah Vol. I & II	Sheikh Ghulam Rasūl	46/50	Mubāḥathah Shāhjahānpūr
3	Sharḥ al-ʿAqā'id al-Nasafiyyah	Sheikh Ghulam Rasūl	40/50	
4	Talkhīṣ al-Miftāḥ	Sheikh ʿAbdus Samīʿ	51/50	
5	Mukhtaṣar al-Maʿānī	Sheikh ʿAbdus Samīʿ	42/50	
6	Mullā Ḥasan	Sheikh Muḥammad Ibrāhīm	35/50	
7	Sullam al-ʿUlūm	Sheikh Muḥammad Ibrāhīm	17/50	

(14) 1335 AH:

No	Subject	Teacher	Score	Prize
1	Tafsīr al-Jalālayn Sharīf	Muftī ʿAzīzur Raḥmān	51/50	Muṭawwal
2	Mīr Zāhid Mullā Jalāl	Sheikh Ghulam Rasūl	50/50	Alfāẓ Mutarādifah
3	Risālah Mīr Zāhid (Ghulām Yaḥyā)	Sheikh Ghulam Rasūl	50/50	Fuyūḍ-e-Qāsmiyyah
4	Maqāmāt al-Harīrī	Sheikh Ḥabībur Raḥmān	46/50	
5	Ṣadrā	Sheikh Muḥammad Ibrāhīm	46/50	
6	Al-Shams al-Bāzighah	Sheikh Muḥammad Ibrāhīm	43/50	

(15) 1336 AH:

No	Subject	Teacher	Score	Prize
1	Mishkāt al-Maṣābīḥ	Sheikh Muḥammad Aḥmad	51/50	Nafḥāt al-Yemen
2	Nukhbah al-Fikr	Sheikh Sirāj Aḥmad	51/50	Qaṣīd-e-Munājāt
3	ʿUrūḍ al-Miftāḥ	Sheikh Ghulam Rasūl	51/50	
4	Ḥamdullāh	Sheikh Ghulam Rasūl	46/50	
5	Rashīdiyah	Sheikh Aḥmad Shabbīr	50/50	
6	Al-Ḥusāmī	Sheikh Aḥmad Shabbīr	45/50	

(16) 1337

No	Subject	Teacher	Score	Prize
1	Ṣaḥīḥ al-Bukhārī	Sheikh Anwar Shāh Kashmīrī	40/50	Musallam al-Thubūt
2	Sunan al-Tirmidhī	Sheikh Anwar Shāh Kashmīrī	45/50	Sirāji
3	Ṣaḥīḥ Muslim	Sheikh Muḥammad Aḥmad	50/50	Al-Barāhīn al-Qāṭiʿah
4	Muwaṭṭa Imām Muḥammad	Muftī ʿAzīzur Raḥmān	45/50	Fatāwā Rashīdiyah, part 2
5	Muwaṭṭa Imām Mālik	Muftī ʿAzīzur Raḥmān	40/50	
6	Sunan Abū Dāwūd	Sheikh Sayyid Asghar Ḥusayn	40/50	
7	Sharḥ Maʿānī, al-Āthār, Ṭaḥāwī	Sheikh Sayyid Asghar Ḥusayn	42/50	
8	Sunan al-Nasā'ī	Sheikh Shabbīr Aḥmad ʿUthmānī	44/50	
9	Sunan Ibn Mājah	Sheikh Ghulam Rasūl Khān	42/50	
10	Shamā'il al-Tirmidhī	Sheikh Ghulam Rasūl Khān	45/50	
11	Tafsīr al-Bayḍāwī, Sūrah al-Baqarah	Sheikh Ghulam Rasūl Khān	45/50	

Graduation:

In 1337, he graduated as illustrated in the representations of academic transcripts, at a tender age of 22. The span of his formal schooling magnificently spreads over 15 years starting from the elementary letter-learning to the graduation. He achieved great academic excellence and educational efficiency in this period indicative of his inherent intelligence and blessed wisdom.

Teachers and Mentors

All the mentors who taught, trained and skilled him were all beacons of piety and religious integrity, guiding star for people and experts in their own respective circle of excellence. Ḥakīm al-Islām ﵏ recounted the biographical details of the league of his mentors.

Sheikh al-Hind Maḥmūd Ḥasan Deobandī ﵏:

Distinct among the disciples of Imām Muḥammad Qāsim al-Nānawtawī ﵏ and the head master of Darul Uloom, Deoband, Sheikh Maḥmūd Ḥasan ﵏ was a leading Islamic scholar in the subcontinent. His monumental educational contributions and services stand remarkably matchless in their scope. He religiously devoted himself for learning and teaching and carrying forward the tradition of his mentor. The services he rendered range from education, spiritual guidance, authorship to playing a key role in awakening the conscience of Indian Muslims to stand up and fight to free themselves from the colonial tyrants.

He established himself as a true successor to his mentor Imām Muḥammad Qāsim al-Nānawtawī ﵏ and vitally contributed towards the modification, simplification and comprehensive understanding of Islamic sciences. In addition to that, he prepared the footnotes to multiple books of Imām Muḥammad Qāsim al-Nānawtawī ﵏, took up the cause of updated publication and adequately titled them. He also compiled a comprehensive translation of the Qur'ān which

received wide acceptance. Subsequently, he compiled a book on guiding principles of studying Sahih al-Bukhārī. He also participated in many dialogues and debates and compiled a number of booklets focusing on the art of debating and oratory. The great mentor also taught, trained and skilled nearly 900 students who later went on to attain great heights and contributed in to build social harmony. The contemporary scholars place him on a high pedestal as a tremendous scholar of Ḥadīth. In the capacity of spiritual mentor, he guided a number of souls towards purity and strength of character. The chain of spiritual disciples he led the way for runs from India to Afghanistan and the gulf countries. In his intellectual bequest, he left a number of marvelous books. Among his other achievement and contributions, his role in the freedom struggle of India especially in pioneering the Silk Letter Movement that escalated rather revolutionized the rebellion against the British *Raj*. The movement was systematically and craftily engineered, however, due to the divulgence of secrecy, it failed. The unsuccessful movement fueled the struggle for independence and ultimately the country freed itself from the foreign occupation. In the aftermath of the movement, the police detained and imprisoned him for 5 years in the British penitentiaries located in Malta. He got released in 1328 AH and departed from the mortal world the following year. He rests in peace next to his mentor in the Qāsmī cemetery.[1]

Muftī Shafīʿ ʿUthmānī ﷺ pays tribute to the legacy Sheikh al-Hind;

"Seldom had an Institution produced as many number of the man of words and actions as Darul Uloom, Deoband proudly have. Sheikh al-Hind ﷺ offered tireless services of educating and

---

[1] Riḍwī, Sayyid Maḥbūb, Tārīkh-e-Darul Uloom, Deoband, v. 2, p. 34.

training in Darul Uloom, Deoband for over four decades and established an order of spiritual and religious purification which led countless of his disciples towards the attainment of spiritual heights and consequently grooming them into the spiritual leaders.

Despite his rigorous engagement in educational activities throughout the day, he regularly woke up at 2 am to stand in prayers and incantations till dawn. In Ramadan, he never slept the nights. Multiple recitors would take turns reciting portions of Qur'ān till the pre-dawn meal (suḥūr). The excessive standing in Tarāwīḥ listening to long recitations would sometimes swell his feet. Arrogance and pride could never take hold of him as he always maintained humble and self-effacing demeanor. Once in Ramadan, excessive standing in prayer, lack of nutrition and insufficient sleep weakened his body till every one failed in persuading him to give up on his Ramadan routine. Eventually, the family resorted to the Imām of Tarāwīḥ and requested him to shorten the recitation and conclude Tarāwīḥ quickly faking sickness. Sheikh Kifāyatullāh ﵀, another legendary scholar who happened to be leading the Tarāwīḥ during that particular Ramadan, readily accepted the request and shortened the Tarāwīḥ. Later in the night, he woke up as he felt someone giving him a gentle foot massage. Opening his eyes, he recognized the man as Sheikh al-Hind ﵀. Embarrassed and shocked, he sat up and looked quizzically at his Sheikh. "Don't worry. You were unwell; I figured this will help you relax."

Sheikh Khalīl Aḥmad Sahāranpūrī ﵀:

An alumnus of Darul Uloom, Deoband, the grandson of Sheikh Mamlūk al-Raḥmān ﵀, the nephew of Sheikh Yaʿqūb Al-

Nānawtawī ﷺ, Sheikh Khalīl Aḥmad ﷺ graduated from Darul Uloom, Deoband in 1289 AH and subsequently took up a job in the capacity of a teacher with Mazahir Uloom. Later on, Sheikh Yaʿqūb Al-Nānawtawī ﷺ deputed him to teach in Bhopal wherefrom he got the opportunity of travelling to Makkah and perform pilgrimage. After his return from Hajj, Sheikh Yaʿqūb ﷺ bade him to travel to Bhawalpur and continue his teaching services. In 1397 he set off for the pilgrimage for a second time with a letter of introduction written by his spiritual mentor Sheikh Rashīd Aḥmad Gangohī ﷺ addressed to his spiritual leader Sheikh Imdādullāh Muhājir Makkī ﷺ expressing his happiness on the spiritual progress of Sheikh Khalīl Aḥmad ﷺ.

The far-sighted Hājī Imdādullāh's spiritual observations of his personality so immensely pleased that he placed the turban on his head in appreciation and issued a letter of spiritual succession. Sheikh Rashīd Aḥmad Gangohī ﷺ too subsequently placed his signature to recognize his spiritual capacity. On his return, Sheikh Gangohī ﷺ appointed him as the head-master of Madrasā Misbahul Uloom, Bareilly. In 1308 Hijrah, he resigned from Bareilly and joined Darul Uloom, Deoband as a teacher. Subsequently, resigning from Darul Uloom, Deoband, he was officially appointed as head master of the Mazahir Uloom, Saharanpur where his dedication won him promotion in 1314 AH and assumed the position of the Head of Educational Affairs (Nāẓim). In 1344 AH, he eventually migrated to Madinah to spend final years of his life in peace discontinuing his colossal and fruitful teaching career. Although, he commanded mastery on many Islamic sciences, however, his exceptional insight and technical expertise on the topic of Ḥadīth motivated him to take

up the project of compiling a voluminous and valuable treatise on the Sunan Abū Dāwūd titled "Badhl al-Majhūd". Apart from the treatise on Abū Dāwūd, he authored several other significant compositions as well. The passed away after suffering from a paralytic attack on 15 Rabīʿ al-Thānī, 1346 AH and laid to rest next to the Fourth Caliph and prominent companion of the Prophet (peace be upon him); ʿUthmān ibn ʿAffān (may Allah be pleased with him).[1]

Sheikh Ẓafar Aḥmad ʿUthmānī ﷺ eulogized Sheikh Khalīl Aḥmad ﷺ generously and recounting the noble characteristics and qualities of the great scholar he writes;

"During six years of my stay with him, never I recall a time when he missed first 'takbīr' of congregational prayer except when once he missed out on the first takbīr without losing a whole 'rakʿah' due to an incidental dental bleeding for an extended period. Whether at home or travelling, I never witnessed him skipping Tahajjud during the entire period of stay with him."

Sheikh Zakariyyā Kāndhlawī ﷺ notes:

"With all his knowledge and merits, Sheikh Khalīl Aḥmad ﷺ fiercely and uncompromisingly clung to humility and modesty. He took out a small adjacent house to Madrasā on a two rupee per month basis after he moved to Mazahir Uloom in 1314 AH. The humble house continued to retain its residents for three long decades until eventually Sheikh migrated to Madinah. With a thatched roof right next to the door serving as a makeshift

---

[1] Qāsmī, Sheikh Ṭayyib, 50 Mithālī Shakhṣiyyāt, p.78.

kitchen, the house had two rooms as well; one very small and the other barely spacious. Despite his students and devotees' repeated insistence on replacing the thatched roof with at least an iron sheet, Sheikh never agreed convincing aphoristically interpreting life with 'Why would you replace the roof? Life is short. Everything seems quite okay.' After humbly leading a life of contentedness and having performed Hajj seven times, he departed to heavenly abode and rests in peace in the Baqīʿ Cemetery of Madīnah.[1]

Ḥakīm al-Ummah Sheikh Ashraf ʿAlī Thānwī ﷺ:

Ḥakīm al-Islām Qārī Ṭayyib ﷺ writes depicting the personality of Sheikh Thānwī ﷺ:

"Ḥakīm al-Ummah Sheikh Ashraf ʿAlī Thānwī ﷺ was a towering scholar of Ḥadīth, a splendid spiritual mentor, an ingenious expert of Islamic Jurisprudence and a highly adored religious personality. Allah Almighty destined him to contribute to nearly all branches of Islamic thought and practice. He devotedly delivered lessons of Qur'ān and Ḥadīth in Jamiul Uloom, Kanpur for about three and a half decades. The students who directly enriched and empowered themselves with Qur'ānic wisdom spread in the far and wide of the country and became a consultation point for the people. Sheikh also took to travelling to the various cities and villages in order to promote and preach the Islamic values. When he took to penmanship, the words of wisdom flowed out of his pen covering thousands of pages as are well preserved in over a thousand published works which benefitted countless readers throughout the

---

[1] Sheikh Zakariyyā, Āp Bītī, v. 2 p. 716.

ages. As a spiritual mentor, he helped numerous of his allegiants and followers in cleansing their souls and attaining spiritual redemption during his residence in Khānqāh Imdādiyah Ashrafiyyah, Thāna Bhawan." A number of scholars who he nominated as his spiritual successors (khalīfahs) continued to reform and serve throughout the country in diverse capacities. Sheikh Thānwī ﷺ acquired the education and training mainly by Sheikh Yaʿqūb Al-Nānawtawī ﷺ, the first head master of Darul Uloom, Deoband. Sheikh Yaʿqūb ﷺ fundamentally benefitted from Imām Muḥammad Qāsim al-Nānawtawī ﷺ in his education of Qur'ān and Ḥadīth. In addition to that, Sheikh Thānwī ﷺ directly attended a number of classes of commentary and interpretation of Qur'ān conducted by Imām Muḥammad Qāsim al-Nānawtawī ﷺ. The title of Ḥakīm al-Ummah ﷺ befits his nobly sublime personality. All in all, the academic, the oratoric, the authorial and the reforming services he rendered enlightened and enriched numerous Muslims. He took admission in Darul Uloom the year Imām Muḥammad Qāsim al-Nānawtawī ﷺ has passed away which closed the door of any further direct edification. However, he stuck to the disciples of Sheikh al-Nānawtawī and learnt profusely from the likes of Sheikh Yaʿqūb Al-Nānawtawī ﷺ and Sheikh Abdul ʿAlī ﷺ. May Allah bless him with great heights hereafter?"[1]

Sheikh Shafīʿ ʿUthmānī ﷺ writes;

Sheikh Ashraf ʿAlī Thānwī's ground-breaking contributions won him recognition of a matchlessly prolific scholar of Islamic world. Sheikh belonged to an affluent household, however,

[1] Qāsmī, Sheikh Ṭayyib, 50 Mithālī Shakhṣiyyāt, p. 134-137.

maintained a modest life style spending best part of it in a humble house located in Madrasā's neighbourhood. The meticulousness and diligence he consistently displayed in following the set schedule during his academic life made sure people around him get the time without having to check their watches. He would retire for bed immediately after performing ʿIshā' and wake up for Tahajjud before dawn invariably. The timeless legacy he inherited contains his contributions in all spheres of Islamic philosophy including over a thousand published works that inspired and enlightened countless souls. In addition to penmanship, He also led the way for many spiritual disciples transforming multitudinous lives.[1]

Muftī ʿAzīzur Raḥmān ʿUthmānī ﷺ:

In words of Ḥakīm al-Islām Qārī Ṭayyib ﷺ:

"Muftī ʿAzīzur Raḥmān ʿUthmānī ﷺ assumed the post of grand Muftī at the inception of Darul Ifta. The systematic structure of issuing Islamic verdict and responding to the queries involving Islamic rulings has been laid and enforced by Muftī ʿUthmānī ﷺ. A versatile teacher, an illuminating spiritual mentor and a motivating guide of ethics, Muftī Aziz ﷺ was an inspiring spiritual descendent of Sheikh Rafīʿuddīn ﷺ who received permission of training spiritual disciples by Sheikh Shāh ʿAbdul Ghanī Phoolpuri ﷺ. Sheikh ʿAzīz ﷺ adorned his personality academically and spiritually benefitting generously from Darul Uloom, Deoband. Apart from running Darul Ifta, he taught major subjects in the advanced classes of Ḥadīth, Tafsīr and Fiqh as

---

[1] See: Ibid.

well. Fortunately, as a student, I had him for my teacher of the Qur'ānic commentary of al-Jalālayn. The circle of his spiritual disciples spread in far and wide of subcontinent and beyond. Among his successors, Sheikh Ishāq Merthī ﵀ who later spiritually received Khilāfah from Sheikh Badr-e-ʿĀlam Muhājir Madanī ﵀ who effectively promoted the Naqshbandiyyah school of spirituality in Arabia and Africa. The pilgrims of Africa would gather around Sheikh Badr-e-ʿĀlam ﵀ and pledge spiritual allegiance before their return. In case of the absence of Sheikh Aḥmad ﵀ then rector of Darul Uloom, Muftī ʿAzīz ﵀ was entrusted with officiating him. Undoubtedly, he rendered multidimensional and exemplary services including but not limited to teaching, training, managing Darul Ifta and officiating in absence of the rector to Darul Uloom, Deoband."[1]

Muftī Shafīʿ ʿUthmānī ﵀ encapsulates his life in the following excerpt;

"The academic excellence he attained is truly exemplified in the shape of voluminous collection of verdicts and rulings titled 'Aziz al-Fatawa' which had elevated into a reference book for contemporary Muftīs. So devotedly fascinated with the world of Fatawa he remained that the angel of death came to find him clutching on a parchment of query (istiftā) which eventually remained unanswered due to the arrival of the hour. Known for the spirit of cooperation and helpfulness, he ran errands of the needy and disabled in the neighbourhood often having to carry a heavy sack full of items requested. Occasionally, a woman would complain that he purchased the unrequested item or correct item in unwanted

---

[1] See: Ibid, p. 117.

quantity, the man would go back to the market and exchange the goods as intended. No doubt, Sheikh Aziz's colossal contribution in the field of teaching, preaching of Islam and the engagement with iftā writing is unforgettably pivotal. Sheikh ؒ departed to his heavenly abode on 17, Jumādā al-Thānī 1347 Hijrah in Deoband."[1]

Sheikh Anwar Shāh Kashmīrī ؒ:

Ḥakīm al-Islām ؒ made the following biographical notes in relation with his prominent teacher Sheikh Anwar Shāh Kashmīrī ؒ;

"Sheikh Anwar Shāh Kashmīrī ؒ, the head master of Darul Uloom, Deoband metaphorically referred to as 'a walking library' indicative of the ages he lived with his obsessive devotion for study, was one of the brightest disciple of Sheikh al-Hind ؒ. He was commonly known for his expertise and mastery over Islamic sciences. The inexhaustible memorizing capacity and an almost supernatural capability of recollection earned him celeberatorial fame. Additionally, he authored several well-researched books. His distinctly intriguing lessons of Ḥadīth were unanimously sought after and loved. The multidisciplinary expertise he applied in teaching Ḥadīth made the experience profoundly enriching for the students. The preventive measures he implemented in teaching Ḥadīth ensured that no unreliability should creep through transmission and narration of a Ḥadīth undetected.

Multiple revolutionary works emerged out of his pen and several out of his students' whom he persuaded to, supported in, and tasked with writing. He always remained welcomingly

---

[1] See: Ibid.

open to counsel the budding writers and would be delighted should a novice come with a creative or analytically deductive work of his own.

He began his journey of educating in 1327 AH and after seven years got promoted to become the head master of the institution in 1334 thereafter he continued to grace the office for over a decade enlightening and educating over a thousand students."[1]

Muftī Shafīʿ ʿUthmānī ﵀, another noteworthy student who incredibly benefitted from Sheikh Anwar Shāh Kashmīrī ﵀ showers praises on his mentors;

"Matchless in wisdom, unbeatable in knowledge, Sheikh Anwar Shāh Kashmīrī ﵀ was a legendary and most celebrated scholar. Sheikh Ashraf ʿAlī Thānwī ﵀ wondered that his very existence shows the signs of the veracity and legitimacy of Islam. Allah gifted him a multidimensional intelligence penetrative and piercing in multiple fields of studies. People reasonably called him 'Zuharī' and 'Ḥāfiẓ ibn Ḥajar' of his times as his method of imparting lessons of Ḥadīth was significantly distinctive and comprehensive. After tragic demise of Sheikh al-Hind ﵀, he assumed the office of head master for about 11 years brilliantly producing a group of a thousand plus scholars. (15)

Sheikh Ḥusayn Aḥmad Madanī ﵀ acknowledges that he had excessively travelled throughout India and to Arab, Iraq, Egypt, Syria and many others meeting with numerous prominent

---

[1] See: Ibid, p. 128.

scholars engaging in scholarly discourse. Nonetheless, none of them admittedly matched the scholarly depth and erudition of Sheikh Anwar Shāh Kashmīrī ﷺ."[1]

All things considered, he possessed an all-inclusive personality wherein despite being dedicated academician, he managed to ardently follow the Qur'ān and Ḥadīth in daily life. Looking at his life, sometimes would educate observer about a *Sunnah* so far neglected or unknown. When he ate, he would squat in adherence of the Prophetic posture of having food. He would keep both his hands engaged while eating using three big fingers, taking small morsels in keeping with the Prophetic way. The piety and strength of character luminously reflected on his features. Once a non-Muslim happened to observe his elegant and masculine facial features illuminated by the inner glow, awed by its magnificence, he exclaimed; "this illuminated and content face testifies to the truthfulness of Islam."

Sheikh Anwar Shāh Kashmīrī ﷺ reverentially admired the legacy of the pioneers and contributors of Deobandī tradition;

"When we migrated from Kashmir to here, we witnessed the religious practices sincerely followed and practiced in their true spirits in the Khānqāh of Sheikh Gangohī ﷺ, and subsequently at Sheikh al-Hind ﷺ and Sheikh Rāi'pūrī's. In the present time, if you intend to witness the religion authentically and reliably practiced, you better visit Sheikh Thānwī ﷺ." [2]

[1]See: Ibid.

[2] Qaisar, Sheikh Azhar Shāh, Hayat-e-Anwar, p. 38.

Sheikh Ḥabībur Raḥmān ʿUthmānī ؒ:

Among the frontrunner alumni of Darul Uloom, Deoband, Sheikh Ḥabībur Raḥmān ʿUthmānī ؒ majestically sits on a high pedestal like his father Sheikh Faḍlur Raḥmān ʿUthmānī ؒ, who attained significant spiritual progress in the mysticism. Moreover, his father also shared the responsibility of ensuring and accelerating the progress of Darul Uloom, Deoband by lending a helping hand to the founder, Imām Muḥammad Qāsim Al-Nānawtawī ؒ.

After graduating from Darul Uloom mainly under constant guidance and leadership of Sheikh al-Hind ؒ, Sheikh ʿUthmānī ؒ was appointed as the deputy of then rector Sheikh Aḥmad ؒ. He won reputation of a wise, discerning and intellectual individual.

Recounting the personality of Ḥabībur Raḥmān ʿUthmānī ؒ, Sheikh Shafīʿ ؒ writes:

"Sheikh Ḥabībur Raḥmān ʿUthmānī ؒ is one of the stand-out names among our meritorious ancestors. He also served as rector of Darul Uloom. Allah benevolently gifted him with wondrous intellectual and functional characteristics. He developed an exquisite taste in Arabic literature and elevated his Arabic prose to a refined literary standard. The certificates that the alumni receive are crafted and composed by him as well. Given the incredible leadership quality and extraordinary managerial competence Allah generously bestowed upon him, he could have competently served as a minister of the State.[1]

[1] Qāsmī, Sheikh Ṭayyib, 50 Mithālī Shakhṣiyyāt, p. 124-129.

Darul Uloom, Deoband had periodically resisted many rebellions and successfully dealt with the recurrent conspiracies hatched to destabilize the institution. Nonetheless, a strong stalwart leader who has always remained unmoved and unaffected in the eyes of the storm is Sheikh Ḥabībur Raḥmān ﷺ. In curbing a conflict, he always stayed focussed and prepared the impregnable framework of defence.

Once an ugly rebellion broke out against the administration of Darul Uloom where, by a terrible turn of events, a group of violent elements threatened Sheikh Habib's life. Unimpressed by the threats, Sheikh Habib ﷺ slept on an open roof-top alone. Bewildered at his audacity, I once suggested, 'Sheikh, sleeping alone on the open rooftop may endanger your life, hence it would be safer to take rest inside a room.' He smilingly replied, 'I am a son of a father (ʿUthmān ibn ʿAffān –may Allah be pleased with him) whose funeral did not have four shoulders to carry it, who was unceremoniously buried in the Baqīʿ Cemetery in the dead of the night, therefore, I do not care.'

Paying tribute to the iconic leader, Ḥakīm al-Islām ﷺ writes;

"Sheikh Ḥabībur Raḥmān ʿUthmānī ﷺ was the sixth rector of Darul Uloom. In the matters of religion, he possessed a gifted acumen. He was reputedly known for his discretion and leadership. He had a taste for literature which massively helped him excel in prose and poetry both. Darul Uloom benefitted abundantly through his intellect and wisdom. Given to his intellectual capability and knowledgeableness, he succeeded Sheikh Aḥmad ﷺ as the grand Muftī to the government of Hyderabad. He pledged the spiritual allegiance to Sheikh

Gangohī ﷺ and painstakingly carried out the assigned spiritual tasks. I recall him regretfully saying before he passed away, 'I could not complete the 12000 incantations of Allah's name today.' With a lifelong consistency, his passionate engagement in prayers and invocations remained unshaken. The timeless legacy also includes the valuable prose and poetry he authored including a voluminous history of Islamic preaching titled *'Ishāʿat-e-Islām'*, another publication elucidating the value and validity of seeking mutual counsel titled *'Islām mein mashware ki ahimmiyyat'*, and one anthology of the poetic creations titled '*Qaṣā'id al-Ḥabīb'*. He passed away in 1930 A.D bequeathing the Ummah with the rich legacy."[1]

Sheikh Shabbīr Aḥmad ʿUthmānī ﷺ:

A celebrated name within the circle of Islamic scholarship, an inimitable scholar of Ḥadīth and Tafsīr, a seamless orator, a writer of impeccable versatility, and a man to reckon with for his indomitable leadership competence, Sheikh ʿUthmānī ﷺ personified a convergence of diverse talents.

Sheikh Ḥusayn Aḥmad Madanī ﷺ makes an attempt to capture his brightly characterised personality as following;

"Allah immensely blessed Sheikh ﷺ with becoming a shining sun on the horizon of Islam. Matchless in intelligence, self-styled in oration, unmistakably discerning in recollection and an oceanic knowledge base, he fascinated people with the multi-talented awe of his persona."

---

[1] Monthly al-Balāgh, Karachi, Muftī Aʿẓam Number.

Sheikh Sayyid Sulaymān Nadwī ﵀ depicted his personality as 'an expert contemporary logician, a spellbinding orator, and a noteworthy scholar of Ḥadīth and Qur'ān; one of a kind amongst contemporaries'. Subsequently, he represents him as an orator 'who flows the streams of knowledge and wisdom upstage' and equally 'prolific with pen and elocution."

Ḥakīm al-Islām ﵀ remembers him as 'a reliable disciple of Sheikh al-Hind ﵀ with an innate talent for mentally refining, aligning and organising knowledge and information. He developed an inquisitive interest in rational sciences thus acquiring an edge in the theosophical disciplines of logic and philosophy serving as an apt commentator and interpreter of Deobandī ideology. After graduating from Darul Uloom, he secured an appointment as a head master in the legendary Masjid of Fatehpuri, Delhi. Subsequently, Darul Uloom summoned him as a Ḥadīth teacher and within no time, he rose to prominence and acclamation in the field of Ḥadīth. Moving forward, he left Darul Uloom to assume the position of lecturer of Tafsīr in Dhabel. Among his chief authorial contributions, the commentary on Muslim, written from a theosophical perspective centered upon Deobandī ideology, received immense critical admiration. Moreover, the explanatory notes on the Qur'ānic commentary of Sheikh al-Hind ﵀ also received scholarly acclamation and wide acceptance. Despite the constant involvement in academics, Sheikh developed an observant understanding of socio-political situation of the country which motivated him to champion silk letter movement of Sheikh al-Hind ﵀ and to actively participate in the activities of Jamiat Ulama and consequently convinced with the prospect of partition, he decided to migrate to Pakistan and found Jamiat Ulama Islami. The political activism saw him into the parliament where he

dynamically worked towards the enforcement of Islamic laws in the country and came to be popularly known as 'Sheikh al-Islām'. Not only a pious religious scholar he was, but a self-styled thinker with his own worldview. In the middle of a journey, he breathed last in Bhawalpur and the ceremonious funeral was performed in Karachi with over two hundred thousand mourners thronging to pay their tributes to the dear departed iconic leader. The nationwide mourning continued for a proportionally extended period of time.[1]

Sheikh Asghar Ḥusayn Deobandī ﷺ:

Sheikh Shafīʿ ʿUthmānī ﷺ observed in depiction of Sheikh Asghar's personality as 'amongst the brightest of Sheikh al-Hind's disciples' and 'mainly referred to with the nickname 'Miyān Sahab' in town." He goes on to present his portrayal as, "Thousands of his disciples who he taught Sunan Abū Dāwūd are actively making significant contributions to the educational development. He attained mastery in several disciplines. His lectures on Ḥadīth were so concisely crafted clarifying all the doubts and responding to the probable questions that may arise. He owned a small mud-house in Deoband which required renovation every year costing him dearly. Once I hesitantly advised that he can get rid of this pain of having to renovate the house every year, if he were to build a cemented pucca house costing him only three times of what he spent every year. He replied, "Mashā'Allah, you've got a point. I never happened to think in that direction." He went on to add disclosing the real concern, "It will dishearten all the underprivileged people residing in the neighbourhood. And I do not have enough money to rebuild the entire colony."

---

[1] Qāsmī, Sheikh Ṭayyib, 50 Mithālī Shakhṣiyyāt, p. 121-123.

He was a great commentator of Ḥadīth and an expert scholar of Islamic Jurisprudence who dedicated all his life for the service of Ḥadīth and preaching of Islam. He got the opportunity of performing ḥajj three times in his life. He rendered unforgettable services in the field of teaching combined with his prolific contributions that his pen made in the shape of '*Fatāwā Muḥammadiyah, Dast-e-Ghayb, Adhān-o-Iqāmat, Fiqh al-Ḥadīth, Nek Bibiyān,* and *Hayat-e-Sheikh al-Hind*. He passed away in 1320 AH and was put to rest next to forefathers.

Sheikh al-Adab Iʿzāz ʿAlī ؒ:

Sheikh Iʿzāz ʿAlī ؒ was also an alumnus of Darul Uloom and one of the most accomplished disciples of Sheikh al-Hind ؒ. Having graduated from Darul Uloom in 1320 AH, joined the same institution in the capacity of a teacher and held onto the same job to his last breath in 1374 AH. In beautiful harmony with his educational services and academic progress, he pledged his spiritual allegiance to Sheikh Rashīd Aḥmad Gangohī ؒ and continuously laboured for the spiritual ascension.

Sheikh Shafīʿ ʿUthmānī ؒ observes in an attempt to sketch his personality: Sheikh Iʿzāz ʿAlī ؒ sits right on top with mentors whose education and training formed the spirit of learning in Darul Uloom. The religiously diligent service of education became his endlessly favourite hobby. In line with his services, the footnotes on many curricular books and treatises that he added are vital in understanding those books and are popularly appreciated by learners.[1]

[1] See: Ibid, p. 139-151.

ʿAllāmah Muḥammad Ibrāhīm Balyāwī ﵀:

Ḥakīm al-Islām made the observation in the portrayal of ʿAllāmah Balyāwī ﵀: He had served as head-master in the Darul Uloom and was the distinguished disciple of Sheikh al-Hind. He possessed extraordinary prowess in the subject of theology along with a expertise of giving lessons in Ḥadīth."[1]

Sheikh Yusuf Binnorī ﵀ says: ʿAllāmah Balyāwī ﵀ was a great visionary of Darul Uloom, Deoband. The most complicated among the curricular books became exceptionally easy to understand with his explanations. He devotedly spent the best part of his life roughly about six decades in imparting education of Theology and Islamic sciences. The unique expertise of solving the philosophical equations and unscrambling the theosophical puzzles earned him a great reputation. Thousands among his disciples developed to become renowned scholars of their times."[2]

Two Dreams:

Ḥakīm al-Islām ﵀ narrates: Soon after starting out with Arabic classes, I dreamt myself in a train speeding on the track that runs from Hapur in the direction of Moradabad. I had all the notable forefathers including Imām Muḥammad Qāsim al-Nānawtawī ﵀ as my co-passengers. Suddenly, the train halted on the bridge over the river Ganga located before Amroha. The night already prevailed. As just a kid I was, I got off the train to take a walk. Below I saw thousands of walls erected throughout the river. I

---

[1] See: Ibid, p. 155.

[2] See: Ibid, p. 170.

kept walking on the walls and got quiet far away. I was ten or eleven year old by then and just begun Mīzān and Munshaʿib. Noticing my absence, Imām Muḥammad Qāsim al-Nānawtawī ﵀ grew anxious and enquired, “Where is Ṭayyib? I am afraid if he managed to sneak out! The darkness is already upon us! And we have a big river running below! Go find him.” Few passengers got down looking for me. Having spotted me, they said, “Here you are walking over walls and there is the Sheikh, worried and anxious!” They led me back on board. I discovered the coach was full of the notable personalities. I saw Imām Muḥammad Qāsim al-Nānawtawī ﵀ sat there and before him sat the two of his standout disciples; Sheikh al-Hind ﵀ and Sheikh Aḥmad Ḥasan Amrohi ﵀. Looking at me he enquired, “Where did you go?” I said, “I was having fun by the river.” He said, “Do you think it is good time to walk by the river.” And enquired, “Do you remember anything you learnt?” “Yes, I do.” I replied. Then he put forward many questions which I could not answer well. He teased me saying, “Is that what’s called learning.” Soon after that he embraced me and pressed my chest hard against his. Thereafter, he asked me to give a speech on “Imkān-e-Naẓīr” which I eloquently did. Then he asked me to deliver a speech on “Imkān-e-Kidhb” and again I did an eloquent job.

He further says: When I recounted this dream to my mentors they interpreted it as a sign of great wisdom that Allah is going to bestow me with and that I would greatly benefit from the legacy of Imām Muḥammad Qāsim Al-Nānawtawī ﵀.

He narrates another dream he had the year of the graduation: I saw there was an atmosphere of a celebration in Darul Uloom. When enquired, I found Imām Muḥammad Qāsim Al-

Nānawtawī ﷺ was gracing the Institute to impart the last lesson of Sahih al-Bukhārī. The prospect of seeing him delighted me immensely. I saw him majestically descending from the northern staircase of Darul Ḥadīth. Mesmerizingly, I watched him walking down with a small white turban wrapped around his head and a white shawl around his shoulders revealing some part of his face and a bit of his beard. I noticed him hurriedly proceeding towards the well in the lawn. That's where I caught a glimpse of his face.

Tributes to Teachers:

Sometimes, Ḥakīm al-Islām ﷺ would often dreamily recount his upbringing even in gatherings as "My father's training inspired me to take interest in Ḥadīths as he beautifully explained them attracting my attention. I learn to interpret and analyse them by Sheikh Anwar Shāh ﷺ. As for my skill in the field of Jurisprudence, Sheikh Shabbīr Aḥmad ʿUthmānī ﷺ credibly taught me how to arrive at the rulings of issues in the light of Islamic guidance. Sheikh Anwar Shāh ﷺ developed an encyclopaedic grasp over the vocabulary of Ḥadīth and their meanings while Sheikh ʿUthmānī ﷺ was immensely gifted with the eloquence and articulation. He had extraordinary communicational power to get the message across."

Physical Training:

Along with academic training, he had time for guided physical training as well. Hence, he recounts: Brother Saeed and I got the physical training by Ameer Shāh Khan of Khurja, a pious disciple of Imām Muḥammad Qāsim Al-Nānawtawī ﷺ.

Love of Learning:

He loved learning new things since the beginning. Writing and speaking both equally caught his attention. He never flinched from hard work given his industrious nature. Led by his inherent ingenuity, photo memory and discerning calibre, he took an immediate interest in self-study. In addition to that, he fortunately got a group of frontrunners of various disciplines of study as his teachers who polished him in various Islamic sciences. Consequently, he developed acumen to simplify even the most multifaceted and complex theories. He would explain the mysteries of Islamic sciences sometimes even on the controversial topics with such unmistakable clarity that would become acceptable for all. Whenever he had chosen a topic for speech, he tried hardest to encompass all its areas.

The Permission of Ḥadīth:

Even though he graduated from Darul Uloom, multiple scholars of Ḥadīth also awarded him with the permission to narrate a Ḥadīth through their chain of transmission. Sheikh Khalīl Aḥmad ﷺ of Saharanpur personally sent for him and taught him the beginnings of all six authentic book of Ḥadīth awarding him with a written certification of the narration of Ḥadīth. Similarly, Sheikh ʿAbdullāh Ambethwī ﷺ (an uncle through the eldest paternal aunt) and his father also awarded him with the similar certifications. Looking at his incredible potential and well-oriented attitude, countless righteous and scholarly personalities gave their blessings and profusely prayed for him. In addition to that, they showered their affection and attention to keep him inspired and excited about further academic and spiritual growth evidently resultant into originating a fountain of wisdom that the world will benefit from for a long time.

Allegiance to and Succession from Ḥakīm al-Ummah:

A young and high-spirited Ḥakīm al-Islām commenced a journey of spiritual ascension that however soon halted due to the death of his first mentor in shape of Sheikh al-Hind. It deeply saddened him and his academic growth too got badly affected for several years. In pursuit of mentorship, he travelled to Thāna Bhawan to explore inner enlightenment and self-discovery in the Khānqāh Imdādiyah. In Thāna Bhawan, Sheikh Ashraf ʿAlī Thānwī remedied the ailing hearts and led mentees to spiritual enlightenment. The pursuers of purity and piety returned to him as they would return to Sheikh Mujaddid Alf Thānī by the beginning of the second millennium of the Muslim calendar in Sarhind. Sheikh Thānwī can safely be called the revivalist of true Islamic mysticism in the fourteenth century. In order to prepare the foundation of the reviving and reforming efforts, the assistance and association of the contemporary scholars with the mission seemed instrumental. The mission of Sheikh Thānwī attracted followers from all walks of life hence almost all notable leading Islamic scholars pledged their allegiance to him, and a multitude of intellectuals and experts thronged in Thāna Bhawan for spiritual enlightenment. Be it scholars or mystics, poets or journalists; pursuers from everywhere arrived in the Khānqāh and returned with their hearts and souls purified.

Ḥakīm al-Islām too looked up to him as the new mentor after the death of Sheikh al-Hind. He finally decided to formally associate himself with Sheikh Ashraf fascinated by the spiritual vision he preached.

Ḥakīm al-Islām ﷺ observes in regard with his Sheikh:

The outlook and spirit of my life has been shaped largely by the guidance I received from Sheikh Ashraf ﷺ as I spent a good part of my life in his company. He possessed a jurisprudential depth, presence of mind, and strong analytical ability when it comes to determine Islamic ruling of an issue; immaculate organisation in social matters. Hundreds of his books, his unfathomable knowledge, and his compassionate nurturing taught me numerous precious lessons. He became a point of return for a multitude. The books he authored and the group of disciples he succeeded have ever since been performing wondrous services.

He displayed the constant vigilance in the matters of Halal and Haram. He took upon a fresh scrutiny of the property his father bequeathed him and handed over the bits of property to the rightful inheritors amongst the near and distant relations upon finding so.

I stayed under his mentorship for a long time. Once, I wrote him a letter during my tenure as rector expressing that I committed the sin of pride and requested for remedy. He wrote back summoning me to immediately visit him in Thāna Bhawan and reside there for a while. I set out for Thāna Bhawan instantly after receiving his reply. At arrival, he bade me to stay in Thāna Bhawan and tasked me with caretaking of the shoes in the Masjid. I obediently agreed to fulfil my task. However, I found myself more inclined to take good care of new shoes neglecting the old ones. Noticing this, the Sheikh ﷺ said, “Arrogance is a serious sickness. It takes long time and goes last even from the righteous souls. It humiliated many

people and imprisoned Satan in the dungeon of eternal damnation." Upon hearing this, I buried my 'self' and learnt the higher level of self-effacement.[1]

Sheikh Muftī Ghulām Murtaḍā ﷺ briefly captures his life: After graduating from Darul Uloom in 1337 and learning the Islamic sciences, Ḥakīm al-Islām ﷺ embarked upon the spiritual voyage of inner reform. First he pledged his spiritual allegiance to the highly accomplished mentor Sheikh al-Hind ﷺ and subsequently after his death to Sheikh Ashraf ʿAlī Thānwī ﷺ. Years after his association with Sheikh Ashraf ﷺ, he gave him the title of Ḥakīm al-Islām ﷺ and appointed him as one of the successors. Not only had he soared to great heights in learnedness but also in inner enlightenment. He achieved prominence even among Sheikh Thānwī's successors. Sheikh Thānwī ﷺ also attended to him with special care. He spent about two decades under the eye-opening and soul-purifying mentorship of Sheikh Thānwī ﷺ getting embellished with the necessary ingredients of spiritual greatness and theosophical brilliance. Subsequently, he rendered exemplary services in the field of education and enlightenment both. All his life, he travelled far and wide enjoining people to adhere to Allah and His Prophet and to shape their lives in accordance with Islamic guidance. Hundreds of thousand people quenched their thirsts for guidance and they still continue to receive words of wisdom from his successors.[2]

---

[1] Monthly Bayyināt, Karachi, Dhū al-Qaʿdah, 1387 AH, p. 25.

[2] Riḍwī, Sayyid Maḥbūb, Tārīkh-e-Darul Uloom, Deoband, v. 2 p. 135.

Sheikh Akhlāq Aḥmad ʿUthmānī ﷺ, a successor of Ḥakīm al-Islām ﷺ observes; Ḥakīm al-Islām ﷺ remained a true spiritual and ideological representative of Ḥakīm al-Ummah ﷺ substituting him beyond doubt and fulfilling all responsibilities of succession. He continued to satisfy the thirsty and deprived souls and those in pursuit of the right path continued to be guided and inspired by him. The number of devotees goes into hundreds of thousands within the country and abroad. These fortunate souls grabbed the opportunity to pledge their allegiance directly on his hands and illuminated themselves with the light of spiritual purification. Apart from the ones in direct contact with Ḥakīm al-Islām ﷺ, a group of devotees maintained the relation through correspondence thus he commanded a massive network of the devotees throughout the subcontinent.

The Spiritual Allegiance:

Upon his return to Deoband after release from the incarceration in Malta, Ḥakīm al-Islām ﷺ requested Sheikh al-Hind ﷺ to accept him along with his brother into his mentorship. He replied, "In our circle, only two young men namely Sheikh Muḥammad Aḥmad ﷺ (son of Imām Muḥammad Qāsim al-Nānawtawī) and Sheikh Masood Aḥmad ﷺ (son of Sheikh Gangohī) are unanimously respected. People lay blame on me for cunning capture of both the youngsters. In case I happen to take you two under my mentorship, it would provoke people to say that now I reserved the entire lineage for myself." He further added, "I returned from Malta unchanged." We adamantly insisted, "But we aren't the same, we have changed! Earlier we were unconscious of our growth. Now we are!" He maintained silence upon this and before we could proceed with the topic the time for

Maghrib approached and people dispersed. However, he sent for Ḥakīm al-Islām ﷺ after Maghrib the same day. Upon his arrival, he asked him to get his brother too. He showed up within no time. Sheikh asked them to make Wudhu as he agreed to take them into his mentorship. Both the brothers confirmed of having already washed. Thus he let them swear their allegiance to him. Thereafter, he counselled them for about half an hour the gist of which is presented below;

The allegiance is not pledged to gain name and fame. Instead its objective is to take control of self, purify, organise and harmonize it. Thousands of ailments lie in the heart of man such as arrogance, greed, jealousy, malice, enmity, and grudge etc. Majority of unrest and turmoil is rooted in the hearts of man ruining his life and afterlife. The spiritual allegiance aims at strengthening noble qualities like returning to Allah, patience, thankfulness, generosity, decency, prestige and trust, enough to defeat the dark temptations and evil characteristics. The more a man remembers Allah, the more positive energy he gets. Similarly, disobedience of Allah generates hatred and negative energy.

Thereafter, Sheikh recommended them some incantations as part of their daily routine. Both the brothers punctually exercised the incantations until the death of their mentor only after six months.

Return to Sheikh Kashmīrī:

The demise of Sheikh al-Hind left Ḥakīm al-Islām in the search of someone else to return to for spiritual guidance. He found his new mentor in Sheikh Kashmīrī, who taught him too. However, he refused to formally take him into his spiritual mentorship. Sheikh Kashmīrī was the successor of Sheikh Gangohī.

The relationship had sprawled over fairly long time until Sheikh Kashmīrī moved to Dhabel. The migration to Dhabel has practically broken the continuation of their informal mentor-mentee relationship.

Return to Ḥakīm al-Ummah:

The enlightening ambience of Sheikh Ashraf ʿAlī's Khānqāh

Turned the son of Aḥmad into another Qāsim, learned and wise

Changing him into the shining sun of the knowledge and wisdom

The enchanting moon with the spiritual luminance

In the meanwhile, Sheikh Muḥammad Aḥmad and Sheikh Ḥabībur Raḥmān ʿUthmānī had travelled to Hyderabad. Ḥakīm al-Islām accompanied them in the journey. The winter had already set in. They broke the journey in Bhopal midway to rest. Sheikh Ṭayyib narrates the developments of the night: They arranged for our lodging in a room putting a bed for me by the feet of these great scholars. Late into the night, the two righteous souls and Sheikh Saʿīd al-Dīn, member of the Advisory Council, Darul Uloom, Deoband, woke up and stood in prayer. I had woken up too however, I did not leave my bed. Sheikh Saeed, one of the prominent successors of Sheikh Gangohī, advised to the two scholars, "We've got to associate him with a righteous soul. In my opinion, Sheikh Thānwī attained prominence and prevalence among the contemporary mentors. It sounds good if he gets in touch with him."

Upon return to Darul Uloom, Sheikh Ḥabīb had written to Sheikh Thānwī requesting them to take Ḥakīm al-Islām under his mentorship. Sheikh Thānwī said, "He's like my son. He can come

whenever he wants. However, the principle dictates that he should write himself showing willingness for it. Ask him to direct a letter to me." Getting a nod from Sheikh ʿUthmānī, I wrote to him requesting to take me under his guidance and training to which he replied, "You're my son. No recommendations needed. Come along whenever it suits you."

To Thānā Bhawan:

Ramadan arrived. I got busy in reciting the Qur'ān in Tarāwīḥ in the Masjid of Darul Uloom, Deoband. Having completed my Qur'ān in twenty days with an average of 1 ½ daily, I hurried to Thāna Bhawan with the excitement of spending last ten days of Ramadan accompanied by Sheikh Thānwī in the Khānqāh. I posted him the news of my arrival in advance. I arrived on a Friday at the time of Friday prayer. The Masjid was thickly full. Upon my arrival, I found Sheikh Shabbīr ʿAlī (cousin of Sheikh Thānwī) waiting for me by the entrance. I shook his hands. Sheikh Shafīʿ also accompanied me to Thānā Bhawan from Deoband. Sheikh Shabbīr received and communicated the regard of Sheikh Thānwī and three-point message as (a) You would stay in Room16 and your luggage is already delivered there, (b) complete a Qur'ān in Tarāwīḥ in remaining ten days with an average of three parts a day if you can, and (c) for first three days, your hospitality is our responsibility, however, after that you would pay for your own food. The third point of the message had deeply hurt considering the closeness of relationship and his claim that I was like his son.

Tarāwīḥ: After a little contemplation, I convinced myself to follow the instructions as I had come for spiritual guidance. I stayed in the room allotted to me. By then, I had a high-pitched

voice and known for the sonorous recitation of the Qur'ān. When people came to know I was reciting the Qur'ān in Tarāwīḥ, they thronged to the Masjid of Khānqāh leaving other Masjids in town hence filling the ground of Madrasā as well.

With three days gone, Sheikh Thānwī summoned me and compassionately said, "My only-three-days-hospitality condition was a matter of principle. You're like my son. You'll dine with me henceforth." My residence became deeply joyous for rest of the stay. Sheikh had begun my spiritual training by giving me incantatory courses to complete. Ever since, my bond with him grew constantly stronger day in and day out. I uncompromisingly held firm to his teachings. Years after, I requested him to formally induct me into his mentorship to which he replied, "Needless. However, if you insist, let's do it." Thus I became his formally inducted disciple.

Conferment of Succession:

In the guidance of Ḥakīm al-Ummah, Sheikh Thānwī swiftly ascended to the new heights of spirituality and came to be known as his distinct disciple. The mentor-mentee meetings and correspondence consistently continued. He carefully heeded to all the commands and recommendations of his Sheikh. As his own statement had, "One day I received a later from Sheikh Thānwī wherein he had written, "It came upon my heart all of a sudden that I should nominate you as my successor. Hence, I nominate you so. Whoever comes to you seeking guidance, ensure of his repentance and advise the traditional incantations recommend by forefathers. If someone comes forward seeking the corrective wisdom, teach him and those who seek to attach themselves to you, have them sworn their allegiance. It would benefit both the parties."

Emergence as Spiritual Mentor:

After the written permission, he would gladly accept if someone showed willingness to undertake spiritual vow to adhere to him. The disciples who spiritually attached themselves are aplenty everywhere in the country especially the Southern states of the country i.e. in cities like Mumbai, Chennai, Hyderabad, Bangalore, and Mysore. The chain of his disciples extends overseas as a multitude of them resides in Saudi Arabia, South Africa, England, Pakistan, Iran, Sri Lanka and Bangladesh. Moreover, a significant number of his disciples were bitterly brainwashed against the Deobandī School. Upon hearing his simple, honest and direct preachings, their prejudices melted ultimately convincing them of the uprightness of Deobandī ideology. Consequently, the company of Sheikh helped them strengthen their beliefs in accordance with the Qur'ānic teachings.

Marriage

The marriage constitutes a fundamentally vital event of life. Upon his graduation, his father betrothed him into a family resident of Rampur Manharan in District Saharanpur with the consent of his teachers and the family.[1]

Sheikh Ḥakīm Ḍiyauddīn:

In Rampur Manharan, Sheikh Ḍiyauddīn's family was famously known for wisdom and spirituality in the region. Sheikh Ḍiyauddīn himself had received the mantle of succession from Ḥāfiẓ Ḍāmin Shahīd. The greatest grandfather of his family in India was Sheikh Salar Bandgi who descended from the companion of the Prophet Abū Ayyūb al-Anṣārī from the tribe Khazraj. The Prophet (peace be upon him) had chosen the house of Abu Ayyūb al-Anṣārī as his first residence in Madinah.

Ḥakīm Ḍiyauddīn had no descendants. Their family tree survived through his brother al-Ḥāj ʿAlā'uddīn who fathered three sons namely Ḥāfiẓ Ḥakīm Aḥmad, a minister in the erstwhile state of Rampur, Sheikh Maḥmūd, a minister in the state of Indragarh (Rajputana), and Sheikh Muḥammad. Sheikh Maḥmūd got his education in Deoband and developed a relationship with Sheikh al-Hind and Sheikh Muftī ʿAzīzur Raḥmān ʿUthmānī.

Sheikh Maḥmūd: Sheikh Maḥmūd got married to the daughter of Shāh Ṣādiq Ambethwī descendent of Shāh Abul Maʿālī. The

[1] Weekly Laulak, Special Edition on Ḥakīm al-Islām, Faisalabad.

family of Shāh Abul Maʿālī commands immense respect for producing a significant number of meritorious and spiritually accomplished people. Sheikh Khalīl Aḥmad Sahāranpūrī also belonged to the same lineage.

Ḥakīm al-Islām's betrothal was solemnized with the eldest daughter of the said Sheikh Maḥmūd. Sheikh al-Hind personally travelled to Rampur to meet Ḥakīm Aḥmad seeking the betrothal of his brother's daughter in marriage with Ḥakīm al-Islām. He presented the offer, "I came as an intermediary on behalf of Ḥakīm al-Islām and his family to solicit the hand of your daughter for Sheikh Ṭayyib." They blissfully agreed. The engagement lasted four years.

The Wedding: Immediately after he crossed the teenage, the date of wedding was fixed for a certain day in 1334 Hijrah. On the wedding day, a group consisting of a little over hundred Ulama arrived in Saharanpur to solemnize the *Nikāḥ*. Sheikh Thānwī solemnized the *Nikāḥ* and all the attendees gave their blessings to the newly-wed couple.

"The wedding procession headed out back to Deoband shortly after ʿAṣr having an overnight stay in Saharanpur. We reached Deoband at about eleven in the night. The delay worried everyone in Deoband particularly because the news of Sheikh Maḥmūd's benevolence in giving presents worth a fortune as dowry became buzzword. In addition to generous shower of various objects, he gifted an antiquely decorated palanquin for the bride and a horse with a delicately embroidered and studded saddle for the groom. Sheikh Shabbīr Aḥmad ʿUthmānī ﵀, local in-charge of wedding affairs grew anxious and sent forward over two hundred students on the road to Rampur. At six miles from Deoband, the group of

students met the wedding procession heartily welcoming them. The jubilant students took the palanquin from the coolies and took turns in shouldering it home. The sight of students from diverse geographical roots (Assam, Bengal, Bihar, Punjab, Gujrat and others) carrying the palanquin and singing the songs along the way was greatly heart-warming. The lady got fortunate to have Sheikh al-Hind as the solicitor, the Ḥakīm al-Ummah as *Nikah*-solemnizer, as the wedding procession in a group of noted Ulama of the time, and a group of hundreds of geographically diverse learners of Qur'ān and Ḥadīth as the bearers of her palanquin. At her demise, again she made her final journey on the shoulders of Ulama and the disciples of Ulama."[1]

Virtuous Spouse:

The newly-wed couple received blessings and prayers of a league of contemporary righteous Ulama ennobling the couple in the eyes of people. The details of the auspicious services and contributions of Ḥakīm al-Islām will be voluminously captured in the subsequent chapters. However, his wife also possessed a virtuous personality displaying great concern for religious practices. Ḥakīm al-Islām ﷺ made few observations about her: She was a virtuous woman, very punctual and consistent in her routine. I always admired the way at her meticulousness and at times I wondered that she might prove to be the reason of my salvation too. No matter how occupied she had been with work, she would immediately give up everything the moment the *adhān* was called out and would get on with prayer. She kept a thousand beads rosary by her pillow. After ʿIshā', she routinely

[1] Qāsmī, Sheikh Ṭayyib, Jadhbāt-e-Alam, p. 8-9.

completed 1000 incantations of *kalimah ṭayyibah* and recited the recommended dhikr before retiring to bed. Whether home or away, she always stuck to after-fajr recitation of the Qur'ān and the only exception was if a severe sickness befell her.

She always had a yearning for Hajj. She accompanied me for Hajj seven times in life. Sheikh ʿAzīz Kerānwī, resident in Makkah and rector of Madrasah Saulatiyah, was distantly related to her. Hence, we always stayed at his home whenever we travelled for Hajj. Every single family member including children and grown-ups had developed a rapport with her. Every year, we received messages saying that the family was expecting us in the season of ḥajj. Sheikh Saleem once made a comment expressing how familiar we became, "Whoever proves that Sheikh Ṭayyib has no home in Makkah, I will give him a thousand rupees." The relations grew immensely cordial. Sheikh Shamīm son of Sheikh Sālim ﷺ particularly took good care of them. She would sometimes remark, "I care for him like I would care for Sālim."[1]

The Payment of *Zakāh*:

"Punctual indeed she remained in concern with the obligatory prayers and Hajj. Apart from that, she persistently took it upon her to pay *Zakāh* after meticulous calculation in Ramadan every year. She prepared a list of needy and underprivileged with the needy in relations on top.[2]

---

[1] See: Ibid, p. 5.

[2] See: Ibid, p. 6-7.

Tarāwīḥ:

In Ramadan, she loved to perform the Tarāwīḥ prayer. It was her passion for Tarāwīḥ that convinced Ḥakīm al-Islām ﷺ to lead Tarāwīḥ prayer at home enabling the women-folk to follow him in Tarāwīḥ from the specially designated partition behind the curtain. Whenever he had to stay away from home in Ramadan, the responsibility shifted to Sheikh Muḥammad Sālim Qāsmī ﷺ.

In short, she put all her efforts to nurture the entire family with righteousness and religious devotion.

Extreme Sensitivity towards familial responsibilities:

She took it upon herself to raise children freeing husband to concentrate on his mission without having to busy himself with domestic affairs. She wrote Hindi and Gujarati and occasionally would translate the letters her husband received in Hindi or Gujarati. She also accompanied him in various journeys within India and overseas. Everywhere she went, she would try to persuade women to follow Islam as best as they could.

Ḥakīm al-Islām writes:

I enjoyed her companionship for about six decades. As much she delighted me as wife, she surprised me even more with her discretion, the helpfulness, and the ability to instantly identifying the problem and wisely come up with a quick solution. Having spent a significant period of time in Rajputana, she acquired some skill in Hindi and Gujarati which came in handy in getting the letters translated which Darul Uloom occasionally received. She had a knack with language learning. During the Hajj trips, she

picked up some Arabic fragments with the help of which she would engage in conversation with the Egyptian women and those travelling from other Arabic speaking countries."[1]

She also tried her hands in composing fluently rhymed Urdu verses; some of which have also saw print. After leading a harmoniously lovely life, she departed from the mortal world on10th of Muharram 1394.

She left behind a number of children who later bore a number of grandchildren as Ḥakīm al-Islām would thank Allah to let him witness three generations prosper with his eyes; the number of children and grandchildren, by His grace, goes beyond fifty.[2]

---

[1] See: Ibid, p. 7.

[2] See: Ibid, p. 10.

Headship of Darul Uloom

In the last meeting of the Advisory Council organized in 1339 AH, Sheikh Saʿīduddīn Rāmpūrī proposed to honourably relieve Sheikh Aḥmad from the duty of heading Darul Uloom on the grounds of age. Although he acknowledged absence of any dysfunction in Darul Uloom, nevertheless, he also recommended the Council to look into providing more assistance and support in order to maintain the stability of functioning. The script of proposal is given below:

"Undoubtedly, Sheikh Aḥmad and Sheikh Ḥabībur Raḥmān made massive contributions to Darul Uloom. However, the age and the ailments together now have greatly weakened their nerves and body. In spite of that, the duo never let the smooth functioning of Darul Uloom get affected. Hence, the council must contemplate assigning support and assistance to both in running the institution. I deem the council may introduce a position for a second assistant rector to which a learned, influential, and honorable candidate should be appointed. As a member of this council, I suitably nominate Sheikh Ṭayyib for the position. Sheikh Ṭayyib is young scholar with academic credibility and descends from a family that has been serving Darul Uloom for generations. Sheikh Aḥmad is the eldest son of Imām Muḥammad Qāsim al-Nānawtawī and Sheikh Ṭayyib (Ḥakīm al-Islām) is the grandson."

Darul Uloom prospered in terms of attracting donations, soared academically, increased massively in the number of students, and

redoubled a thousand times in recognition here and abroad under the leadership of Sheikh Aḥmad. Hence, all well-wishing Muslims generally and the Advisory Council particularly should consider it their spiritual duty to entrust the administration of Darul Uloom to a member of the same family depending on capability and competence thus allowing the innate wisdom to propel Darul Uloom to greater success."

The council in line with the proposal resolved to appoint him as the vice rector of Darul Uloom in 1341 AH. However, the position did not suit his academic nature. He preferred to devote his time for teaching and learning with all concentration far away from the hassle of the office of administration which, after a while, forced him to make a request for the transfer into the department of education. However, the insistence of the elders again saw him back in the office of administration handling the official duties as the rector's deputy. he continued to serve in the same position up until the beginning of 1348 AH. After Sheikh ʿUthmānī ﷺ passed away, the council appointed him as officiating rector temporarily to assess his credibility. When he won the council with the display of immense potential, the council eventually promoted him to the position of rector.

"We, all members of the Advisory Council, thoroughly examined all departments of Darul Uloom, Deoband. In addition to that, we contemplated over all the issues tabled by the honourable rector in an unbiased and impartial way. We unanimously agree to fact that the period Sheikh Ṭayyib headed the Darul Uloom for, he displayed, in all his initiatives, the uncompromising honesty and integrity. His unfailing dedication, the sense of duty, and the transparency of conduct make him a man with incredible potential. We praise Allah for that.

We sincerely hope that he continues to display the same characteristic in manifold degrees at work in the position of the rector.

This is no more than just a spontaneous appreciation of what we have observed free from any misrepresentation or impressionistic praise for his performance."

He officially took charge of Darul Uloom as rector in 1348 AH corresponding with 1929 subsequently leading Darul Uloom to the blooming progress. Under his leadership, the number of Departments geometrically increased from a meek 8 to a significant 30. The budget that used to be slightly above 50,000 now redoubled to a gigantic figure of over 6 million. The number of staff soared from 45 to 250. In addition to that, Darul Uloom rapidly begun the real state expansion constructing a number of building one after another including Dār al-Tafsīr, Dār al-Iftā, Dār al-Qur'ān, the new mess, Dār al-Ḥadīth, the second floor of Masjid, the Ẓāhir Gate, the medical college, the new hostel, and numerous other buildings.

The Progress of Darul Uloom:

Sheikh al-Ḥadīth ʿAbdul Ḥaq observes while noting the contributions of Ḥakīm al-Islām ﷺ to the development of Darul Uloom; the overall expansion of Darul Uloom—the rapid construction work, the refinement of the quality of education, the geometric increase in the number of students and the magnanimous donations—was mainly envisioned and ensured by Sheikh Ṭayyib's tenure.

During Ḥakīm al-Islām ﷺ tenure, initially Sheikh Kashmīrī held the position of the Head Master and later Sheikh Ḥusayn Aḥmad Madanī succeeded him.

No doubt Darul Uloom attained the wondrous heights and soared in all aspects credibly thanks to his tireless services and visionary decision-making. The presence of the religious scholars everywhere (in India) and the religious schools in all rural and urban areas practically sprouted from the tree sown by Ḥakīm al-Islām Sheikh Ṭayyib and his family. Majority of the Madāris in the subcontinent owe their existence directly or indirectly to Darul Uloom Deoband. I pray to Allah to bless the successors, relatives, and disciples with the same miraculously productive characteristics and fill the void that his demise created."[1]

Sheikh Qārī Fuyūḍ Raḥmān (M.A) notes: History fails to produce an example that matches the illumination of the torch lit by Ḥakīm al-Islām Sheikh Ṭayyib to guide Muslims particularly in India. The lofty services he rendered sit right on top in the list of humanitarian contributions. He headed Darul Uloom for roughly six decades leading it to new heights in every department. He deserves to be credited for the rocketing progress the institution made. By a pleasantly interesting coincidence, Imām Muḥammad Qāsim al-Nānawtawī founded Darul Uloom at the age of 33, Sheikh Aḥmad took the office at exactly the same age, and when time came, Ḥakīm al-Islām have so far lived 33 years when he took the office as the rector of Darul Uloom. He had worked as his father's deputy from 1341 AH to 1348 AH before replacing him in the same year. He held the office to the last breath thereafter. Under his command, Darul Uloom brilliantly shaped itself in terms of education and outlook. Several new departments opened up and the work accelerated. Staff and students got multiplied multiple times. The fundraising has also gone up highest ever.

---

[1] Monthly *al-Haque*, August 1983. Akora Khatik.

Sheikh Hamid al-Ansari, member of the Advisory Council

"Undoubtedly, Darul Uloom outgrew its previous reputation and recognition by reaching out to the world through its services and alumni. The dutiful rector amassed acclaim for his candour, integrity, affectionate demeanour, honesty and honour. All teaching and managerial staff looked up to him for courage and moral uprightness. He was a miraculous convergence of academic thoroughness, wizardry with the pen, spellbinding eloquence, purifying righteousness and leadership. Darul Uloom rocketed to the unprecedented heights of progress in the six decades under his command."

Ḥakīm al-Islām ﷺ officially took the charge as rector in 1348 Hijrah embarking upon a sparkling journey of taking Darul Uloom forward. We briefly list down below what he marched on to achieve.

Construction of Second Floor of Masjid:

The first proposal that Ḥakīm al-Islām ﷺ drafted in his own hand constituted of the proposal to construct a second floor upon the single storey Masjid. In addition to that, the courtyard of Masjid also expanded to the West. Sayyid Zayn al-ʿĀbidīn of Hyderabad had financed the whole project.

The Inauguration of Dar-ut-Tafsīr also took place in the auspices of Ḥakīm al-Islām ﷺ in 1350 Hijrah extending the syllabus with the inclusion of two monumental commentaries of the Qur'ān namely; the commentary of Bayḍāwī and of Ibn Kathīr. Both the works are immensely useful as a supplement to comprehensibly understand the Qur'ān. The initiative proved a step-up gearing up the qualitative education of Tafsīr. With the introduction of Tafsīr, Tajwīd had also been made mandatory which so far was optional.

The Construction of Dar al-Ḥadīth:

The project of the construction of Dar al-Ḥadīth above the nine-door hall (*nawdarah*) which had begun in 1352 Hijrah eventually got completed within a few years hence. The admission rules had also been amended the same year with the introduction of ticket system into the mess for the convenience of the students.

The announcement of pensions:

Ḥakīm al-Islām ﷺ set out for Hajj in 1353 where he happened to receive a handsome donation of 6000 from Shāh Niyāz, a successor to Haji Imdādullāh. The fact that donation came from a righteous soul and presented in a holy place immensely added to its value. Upon his return, the pension system officially had begun as a reward to the retired officials of Darul Uloom.

Inauguration of Three New Departments:

In 1355 Darul Uloom added another three departments to its premises;

1. Department of Housekeeping and Gardening
2. Cloak Room
3. Physical Fitness Center

The same year, a delegation of Jamia al-Azhar, Egypt visited Darul Uloom and strongly expressed their desire to stabilize the relationship between the two institutions.

The Triple Construction;

In 1356, another series of construction was taken up. First a building for the Persian studies was built named as 'Sadi Block'

as tribute to the legendary Persian scholar. The second project a storey building for the security personnel south of the head office. The third proposed project was the construction of a 52-room hostel which got Ḥakīm al-Islām ﷺ travel to Hyderabad Deccan and Chennai for fundraising. The donors in Chennai generously amassed a collection of 47000 INR within 10 days of Ramadan covering the cost of the project.

The Royal Present:

When Sheikh Madanī reached Saudi Arabia for Hajj in 1357, the King Ibn Saud honoured him with the royal rob and sent the publications of the government publishing house as a gift for Darul Uloom. The present from the king distinctly sits high in the library of Darul Uloom titled 'the royal present'.

Historical Afghan Visit:

Ḥakīm al-Islām ﷺ embarked upon a journey to Afghanistan the same year where he received a warm welcome upon arrival. The clerics in Afghanistan exhibited immense excitement in meeting with him. The royal welcome and hospitality constantly covered him during the stay. Upon arrival in Kabul, he met Sardār ʿAlī Khan, the minister of foreign affairs in Afghan government.

Later, Ḥakīm al-Islām ﷺ delivered a lengthy introductory speech in Persian illustrating the history of Darul Uloom. Subsequently, he met the President, Sardār Muḥammad Hāshim Khan who showed deep cordiality in receiving and hosting the rector of Darul Uloom. Eventually, the King of Afghanistan left his throne and walked to the door in order to greet and embrace him.

Report of Afghan Visit:

“Darul Uloom succeeded in building relationships with various institutions in the East and West and its alumni have settled in different countries. In the current conditions, the Islamic World feels the pressing need to unite. Darul Uloom also envisions building the cordial and productive relationships with the Muslim countries in order to expand the range of its contributions and to assess the direct needs of Ummah globally in order to prepare the blue prints of its fulfilment.

Afghanistan of all other Muslim countries borders with India and is a proud Islamic country. Moreover, the forefathers of the royal family enjoyed direct cordial relations with the founders and forerunners of the Darul Uloom. Therefore, well-aware as you must be that along with the military might and moral uprightness of your great family, you received a great help from the sincere prayers and consistent supplications of the founding fathers and current leadership of Deoband. Hence, every single person among the descendants and disciples of Imām Muḥammad Qāsim al-Nānawtawī is a well-wisher for the royal family; and that the union of families brings the affiliates and followers of Darul Uloom closer to the Islamic Kingdom of Afghanistan. Therefore, the Advisory Council of Darul Uloom Deoband authorized me to present our collective concerns to you and contemplate over the future possibilities. All I have to say is encapsulated in following four-point agenda:

1. The longstanding relationship must sincerely be sustained on the spiritual foundations in progressive form.

2. The creation of a communication channel that directly brings the news of Darul Uloom to Your Majesty and the scholars of the country.
3. The encouragement and reinforcement of the relationship between Darul Uloom Deoband and Darul Uloom Afghanistan to enable the men at the helm of Darul Uloom to assess the academic and social needs of the Islamic world and produce the relevant talent to fulfil it.
4. I view it critical that Your Majesty officially announce the formal support of the crown and allow me to analyse, study, and investigate into the modern methods of study in Afghanistan, the possible areas of improvement and the structure of the system in order for me to consciously assimilate it and ensure contemplation over it when we sit down to shape the future roadmap for Darul Uloom Deoband.

I have no reluctance in branding Afghanistan as the most expressive Islamic nation that splendidly maintained true implementation of Islam while on the other hand; Darul Uloom Deoband emerged as an actively vital institution that spiritually sustained the soul of Islam. Hence, the cooperative relationship between these two central Islamic forces will definitely lead to a productive and prosperous future. The fruit of the educational cooperation will ultimately return to Afghanistan in shape of men of knowledge and wisdom.

As part of this partnership Darul Uloom would indirectly serve the Afghan community strictly in compliance with the royal instructions. In addition to that, Darul Uloom would gratefully welcome any gesture of support in any form consequential in the long-lasting relationship.

The Majestic Dar-ut-Tafsīr:

Another construction project was undertaken in 1359 whereby a spacious hall on top of the Dar al-Ḥadīth came into being. It took the name of Dar al-Tafsīr as no separate space was so far allotted for the Tafsīr Department. A colossal dome crowns it which later passed on as a landmark of identification for Darul Uloom. The majestic architecture continues to fascinate beholders even today and to nostalgically remind of the sprawling services of Ḥakīm al-Islām ﷺ.

The Mighty Ẓāhir Gate:

In 1359 AH:

The monetary funding of Afghanistan covered the expenses of building the towering architecture of the Ẓāhir Gate. Darul Uloom sent the invitation to the erstwhile Nawāb Sadr Yār Jung Sheikh Ḥabībur Raḥmān Sherwani for laying the foundation stone of the proposed gate. The three-storey building of Zahir Gate majestically stands opposite Dar al-Ḥadīth consisting of numerous spacious halls and classrooms. The same building houses the classes of calligraphy where students learnt art of shaping the letters aesthetically.

The same year Ḥakīm al-Islām ﷺ also embarked upon an educational trip to the State of Qallat. Later that month, he visited Aligarh Muslim University to examine the system and syllabus whereupon he delivered a historical lecture on ‘Islam and Science’ enlightening how science complimented Islam. The lecture, which later made into a booklet, narrowed the communication gap between the two institutions.

In 1360, he visited Chennai and returned via Kolkata where the donors generously showered him with donations for Darul Uloom helping to complete the hostel under construction.

The Launch of 'Darul Uloom' Magazine:

In the middle of the same year, a magazine titled 'Darul Uloom' was launched with Sheikh Azhar Shāh Qaisar at the helm to voice the concerns of Islam and the Muslims.

Sheikh Madanī's Arrest:

Police had arrested Sheikh Madanī in 1361 Hijrah. Darul Uloom organised a meeting to protest against it with Ḥakīm al-Islām ﷺ presiding over it where he is reported to assert, "If the government aims at challenging the spirit of Darul Uloom and its associates by arresting him then I, wholeheartedly, accept the challenge." However, the police soon released him from the custody.

At a Political Crossroad:

In 1362 Hijrah, the Pakistan movement and the socio-political turmoil in the country badly affected the function of Darul Uloom. On one hand, the whole country faced the political turbulence and on the other, the leadership of Darul Uloom itself got extremely divided over the issue. Eventually, Sheikh Shabbīr Aḥmad ʿUthmānī, Sheikh Shafīʿ ʿUthmānī, Sheikh Muḥammad Ibrāhīm, Sheikh Muḥammad Ẓahūr and few others effectively resigned from Darul Uloom. However, Ḥakīm al-Islām ﷺ put reconciliatory effort and consequently convinced Sheikh Muḥammad Ibrāhīm and Sheikh Ẓahūr Aḥmad to rejoin the institution. At the formation of Pakistan, Sheikh Shafīʿ and Sheikh Shabbīr Aḥmad ʿUthmānī migrated to Pakistan.

Release of Sheikh Madanī:

In 1363 Hijrah, Sheikh Madanī got released from the prison and Ḥakīm al-Islām ﷺ organised a grand welcome ceremony where he also presented and eulogical composition in Persian.

In 1364, Darul Uloom saw the inauguration of the Calligraphy Department.

The relief of Riot Victims and the Commencement of the Provident Fund:

In 1366, Darul Uloom took the initiative to provide relief and rehabilitation to the riot victims of Bihar and Garhmukteshwar. The same year Darul Uloom introduced the system of provident fund for the retired employees payable at the hour of dire need or retirement.

The Foundation of the New Hostel:

In 1367, the foundation of another hostel was laid consisted over numerous rooms with one of them dedicated for the library of Dar-ul-Ifta. On 19th Rabi al-Awwal, 1367, Dar al-Ifta officially got relocated to the new building.

Appointment as the Member of AMU Court:

AMU appointed Ḥakīm al-Islām ﷺ as a member to its court opening doors for the partnerships and exchange possibilities between the two institutions.

Study Permit for Pakistani Students:

The government of India lifted the ban from the admission of Pakistani students into Darul Uloom at the special request of Ḥakīm al-Islām ﷺ.

The same year the government of India funded a documentary photo-film on Darul Uloom to introduce it as a national heritage and many programs were also relayed on radio.

The Visit of Afghan Ambassador:

In addition to that, the year will be remembered for the visit of the ambassador of Afghanistan who showered his commendations witnessing how Darul Uloom prospered under the leadership of its skipper.

The circle of Darul Uloom's well-wishers and admirers immensely grew attracting more people to know about Darul Uloom as we have briefly touched upon how passionately local and overseas contributors generously showered the support to the development of Darul Uloom. Especially, Afghan government always displayed great magnanimity towards Darul Uloom, the seminary. Carrying forward the same tradition of benevolence, honourable Sardar Najib, the ambassador of Afghanistan to India visited the seminary and engaged in active conversation with the leadership of Darul Uloom on important issues. Subsequently, he toured every important department of Darul Uloom and stayed in one of the rooms of the Ẓāhir Gate building—a splendid reminder of King Ẓāhir's benevolence. In the evening, the Rector organised a welcome meet where he recounted the sparkling history of Darul Uloom's relationship with Afghanistan and he also elucidated the ideology of Darul Uloom therein. Subsequently, the Ambassador, in his responding address, expressed great fascination of Afghan citizen with Darul Uloom. He went on to say: Darul Uloom Deoband signifies a great Islamic seminary to Afghan citizens. However, it dawned upon me after observation that in addition to being a seminary, Darul Uloom is centre for the preservation of

culture also. After the decline of Muslim rule over India, Darul Uloom dynamically preserved the Islamic culture and identity. We strongly hope for the continuation of education and dissemination of Islamic sciences and culture here. We, the people of Afghanistan, not only respect the seminary but it earned our wholehearted support too. The foundation of Islamic culture constitutes of honesty, love, equality and prudence. This seminary also rests upon these foundations too.

History bears witness to the fact Darul Uloom focussed on grooming its alumni into straightforward and honest men. As I see it, Darul Uloom doesn't stand as the prestigious heritage of India only rather an invaluable inheritance of the entire Islamic world. I pray may Allah bestows it with more progress and heightens its benefits for Islamic world.

Sheikh Abul Kalām Āzād in Darul Uloom:

In 1370, Sheikh Abul Kalām Āzād, the education minister of the government of India visited the seminary. The Rector gave a detailed introduction of Darul Uloom. Later that evening, Sheikh Azad addressed a public gathering eloquently articulating the academic and social vitality of Darul Uloom Deoband and extended assurance of his full support to the seminary.

Acharya Vinoba Bhave in Deoband:

In 1371, Acharya Vinoba Bhave graced Darul Uloom with a visit in regard with the promotion of the Land Gift Movement(Bhudan). He had a meeting with the Rector and expressed immense joy after examining the life of Darul Uloom. He said, "The Seminary is a great national asset. It played an important role in defeating the British colonizers."

An Appeal for Contributions:

The same year, the Rector took the initiative to make a mass appeal addressing the Muslim community and persuading them towards making generous donations for Darul Uloom which resulted in massive in-pour of contributions from within the country and overseas especially from Pakistan and South Africa. The farmers and monetary contributors generously offered the collectors millions of rupees and thousands of tons of wheat which significantly contributed to stabilize the financial position of the Seminary.

The Health Centre and Department of Para-Medics:

1372 saw the establishment of the healthcare clinic and the Department of Medicine (Unani). It offered proper care and in-house facilities like beds for the patients needing admittance. The Hamdard Pharmacy Delhi made a philanthropic gesture by taking to annually send a merchandise of medicines worth thousands.

The Royal Delegation:

In the years 1373-74, the Rector received greetings and goodwill of the government of Saudi Arabia when the His Highness King personally honoured the seminary with a visit during his tour to India. He made a kingly donation of INR25,000.00.

The same year, the then Egyptian president also registered his presence in the seminary whereupon he extended his goodwill and spoke high of the services of the Rector. While addressing the gathering, he said, "The visit to this historically awe-inspiring seminary compels me to wholeheartedly congratulate the men at the helm. I pray Allah to eternally protect and preserve this institution and perpetuate its benefit for Muslims everywhere."

The Extension of Masjid:

The project extension was undertaken the same year wherein another piece of land became the part of Majid too making it more spacious.

The Compilation of 'Fatawa Darul Uloom':

Another significant milestone of the year appeared in shape of the compilation of the verdicts given by the grand Muftīs of Darul Uloom since the inception of seminary. The compilation continues till date publishing multiple volumes preserving the religious verdicts of the likes of Muftī Shabbīr Aḥmad ʿUthmānī, Muftī Shafīʿ ʿUthmānī and Muftī ʿAzīzur Raḥmān.

The visit of the honourable President of India:

In 1376 AH, the honourable President of India visited the seminary and acknowledged the exemplary services rendered by it.

The Rector's Burma Trip:

The same year, the Rector embarked upon a journey to Burma Island where he received a warm welcome from the public and the government. He left remarkable influence on both the population and government through his wisdom and intelligence. They presented Darul Uloom with a significant amount of over two hundred thousand which sponsored the construction of a spacious hall making a new addition to the library. That hall now showcases over a hundred thousand books inherited from the forerunners of Islamic sciences.

(For more detailed account of the tour to Burma, refer to the travelogue edited by Sheikh Muḥammad Sālim Qāsmī ﷺ)

The Emperor of Afghanistan in Darul Uloom:

The visit of Afghan emperor sits on top of the major events that happened in Darul Uloom in 1377 AH. The visit not only reflected the star studded past of Darul Uloom but also predicted its bright future. The Emperor had gracefully accepted the invitation of Darul Uloom and gloriously paid a royal visit on 5th of Shawwal, 1377 corresponding with 25th February 1958. Darul Uloom carefully made the arrangements for a memorably ceremonious welcome of the Emperor. The historical cordiality of relations between Darul Uloom and Afghanistan is noteworthy. Both the sides have continuously displayed the uncompromising goodwill in relation to each other. The magnificent 'Ẓāhir Gate' stands as a deep-rooted reminder of the healthy relations between the Kingdom of Afghanistan and the seminary.

The geopolitical and cultural relations between Afghanistan and India root back to the times immemorial. The language inseparably linked the two nations. The Persian remained the official language of India for a long time which is spoken and understood by many even today. None of the Indian language can claim to be devoid of the least Persian influence. Hence, Afghanistan naturally took the initiative to send goodwill and congratulation first of all nations at the establishment of Darul Uloom. In addition to that, the first lot of foreign seekers of knowledge came from there at a time when the hardships of transportations were not yet over by the railroads between India and Afghanistan. The cross-border journey in order to acquire education not only throws light on the extraordinary religious devotion and desire for knowledge in Afghans but also adds a feather to the reputation of Darul Uloom too. No phase of absence of Afghan students from Darul Uloom came Post-

independence. And Afghan government also warmly welcomed the alumni of Darul Uloom for the appointments on the strategically important positions.

In the twenties of twentieth century, Sheikh Maḥmūd al-Ḥasan envisioned the blueprint of a temporary government of India with Kabul, the Afghan capital, as its centre. Sheikh ʿUbaydullāh Sindhi and Sheikh Muḥammad Miyān Ambethwī aka Mansur Ansari were deployed to Afghanistan as robust members of the revolutionary Movement. Their endeavours in Kabul paved the way for the prosperous future relationship between Afghanistan and Darul Uloom.

Matter of fact, Afghanistan always shared strong ties with India and Darul Uloom. Hence, the Rector's Afghanistan tour, previously talked about, manifested the same longstanding ties to which the 'Ẓāhir Gate' also testifies.

The Emperor in the company of the Rector and Sheikh Ḥifẓur Raḥmān ﷺ, climbed the northern staircase in the main courtyard to pass through the office of the '*Risālah* Darul Uloom' and entered the head office. Later on, he toured the office of security and passing laudatory remarks, he moved on to the library where he witnessed the antique and ancient manuscripts scribbled in various ages including the precious handwritten copies of the Qur'ān. He also admired the meticulously shelved royal gifts presented by Saudi Arabia, Turkey, Egypt, Iran and the Niẓām of Hyderabad. However, what caught his attention was the endowments of the Kingdom of Afghanistan noticeably exhibited on a separate shelf including the copy of the translation of the Qur'ān by Sheikh Maḥmūd al-Ḥasan with the exegesis of Sheikh Shabbīr Aḥmad ʿUthmānī. The translation was commissioned by

the government of Afghanistan under auspices of former Prime Minister Sardār Muḥammad Hāshim Khan. The Rector presented a copy of the same to the honourable Emperor. The Emperor profusely commended the system of the library and appreciated the introductory cards attached to each book.

After taking a guided tour of library and various other departments, the Emperor walked through the eastern corridor of Dar al-Ḥadīth to arrive in the northern lawn of the Dār-e-Jadīd wherefrom he caught a full view of the Ẓāhir Gate. Eventually, he reached the public gathering. The huge tents were nicely partitioned with the staff of Darul Uloom and the press to the right from the stage, the Emperor along with his delegation, the local authorities and the honourable guests to the left from the stage. The spacious ground in front of the stage got also partitioned into two equal halves; one designated for students only and the other for public. The huge crowd was estimated to be 20,000 spectators.

Sheikh Ḥifẓur Raḥmān opened the program with his keynote address delivered in Persian expressing gratitude to the visit of honourable emperor and re-introducing Darul Uloom in the light of its academic and spiritual contributions.

The transcript of his speech is given below:

"Your Highness! We wholeheartedly welcome you to Darul Uloom and we are immensely thankful to you and Allah Almighty who graced Darul Uloom by ordaining your visit. We take great pride in it.

Your Highness! The place where you arrived today had been a centre for the one true religion and the preserver of moderate ideology. Matter of fact, the seminary is beyond merely being a

centre of education. It is a pillar of faith, a beacon of spiritual enlightenment and a defender of truth against the atheistic and materialistic forces.

Your Highness! You will surely be escorted to numerous historical monuments in the country and would definitely honour many accomplished individuals for their materialistic achievements. However, what Darul Uloom represents is relatively much purer and higher as it fulfils the prerequisite of spiritual and ethical education for individual and society.

Your Highness! Despite being devoid of world class facilities and advanced tools, the Seminary gleams with faithfulness and courageous promotion of truth. The history bears witness to the legendary role its alumni played in preservation of education and culture. The only model of life they approved of and stringently followed is no other but that of the Prophet Muḥammad (peace be upon him)."

Thereafter, the Rector presented the vote of thanks and with a letter of felicitation to the Emperor. Eventually, the program closed with the keynote address delivered by the Emperor wherein he expressed his goodwill and paid tribute to the monumental contribution of the seminary, in the midst of highly enthusiastic and passionate slogans which emanated from the crowd.

The Establishment of the Old Boys Association:

In 1378, the Rector played a vital role in the establishment of the Old Boys Association which had been a desire of various leaders.

South African Generosity:

The same year, he set out to South Africa which persuaded the

donors to proactively come forward handsomely contributing to the development of Darul Uloom thus it garnered about one and a half thousand rupees without making an appeal.

The Address in Dā'irah al-Maʿārif:

Another important event of the year took place when Sheikh Muḥammad Sālim ﷺ travelled to participate in the event organised by Dā'irah al-Maʿārif, Hyderabad in his father's stead and presented his written address which reinforced the relationship between the two seminaries.

Jamal Abdel Nasser in India:

Meanwhile, the Egyptian president Gamal Abdel Nasser came to India on a diplomatic visit. The Rector went to Delhi for a meeting with him and presented the books—Fatḥ al-Bari, a voluminous commentary on al-Bukhārī, Fatḥ al-Mulhim, a commentary on al- Muslim, and Sawāneḥ Qāsmī, a biography of Imām Muḥammad Qāsim al-Nānawtawī —as a token of hospitality which he thankfully accepted. Upon his return to Egypt, the president Nasser posted an antiquely decorated copy of the Qur'ān for the library of Darul Uloom returning the gesture.

The Establishment of Medical College:

Darul Uloom added another department to the list with the inauguration of Medical facility in the splendid building constructed on the one end of the premises.

The Meet with Dr. P. Hardy:

The same year, Dr. P. Hardy, a member of the department of Islamic Studies at Oxford University, arrived in Deoband in regard

with his research on history. During his stay, he got a chance to meet the Rector and to engage in a lengthy conversation on the education and research. The following remark of Dr. Hardy is noteworthy: The Islam which we read about in history books and which the Prophet practiced and propagated, we witnessed it in Darul Uloom and among its alumni.

Humayun Kabir in Darul Uloom:

In 1381, Humayun Kabir, minister of culture and science, visited the seminary and awed by what he witnessed he remarked, "Indeed, the contributions of Darul Uloom Deoband will always be remembered not only in India but throughout the world."

The Present of the Egyptian Government:

The government of Egypt sent out an audio recording of the Qur'ān consisting on 44 audio cassettes as a present for the Rector.

The Visit of the Great Syrian Scholar, Sheikh ʿAbdul Fattāḥ Abu Ghuddah:

Sheikh Abdul Fattah Abu Ghuddah, a faculty member at the University of Aleppo (Syria) arrived in Deoband and thus expressed his views: Allah indeed has blessed me with a golden opportunity of visiting India and exploring many of its blooming cities. Deoband comes right of top of the list of cities where I visited given to the well-known Islamic seminary which is a centre of a pious group of enlightened scholars and seekers. The visit pleasantly came as a realization of a lifelong dream. I found Darul Uloom much better than what had listened and imagined it to be from the distance. The pure light of wisdom emanates from

here and illuminates the world. It imparts lessons in the traditions of the Prophet (peace be upon him) and it brilliantly caters to the need of seekers of knowledge and guidance through the well-planned instructional approach, clarity of conscience and open-mindedness. The method of teaching the Jurisprudence and *Sharīʿah* vividly reflects the massive contributions of spiritual leaders and academic scholars both.

Another great favour of Allah upon me happened in shape of an opportunity of partly attending a lecture of Sheikh Fakhruddīn Morādābādī who, at the request of the dearly loved students, delivered a lecture in Arabic in explanation to the Ḥadīth of 'Banū Salamah' which depicts the tribe of 'Banū Salamah' expressing the desire to abandon their residence and moving closer to the Masjid of the Prophet (peace be upon him). The lecture was woven of the precious and sparkling pearls of wisdom and was true to 'Fatḥ al-Bārī' and ʿUmdah al-Qārī'. Along with the lesson, the Sheikh counselled the students with the practical wisdom which was assimilated by the students like perfume dissolves in the air. I pray to Allah to reward him for this on behalf of all followers of the way of the Prophet (peace be upon him) and to further flourish Darul Uloom under the leadership of ʿAllāmah Ibrāhīm Balyāwī and Ḥakīm al-Islām Sheikh Ṭayyib.

The institution did a great favour upon me by hosting me which conveniently allowed me to learn a great deal from the scholars, *Alḥamdulillāh*.

Another favour which binds all of us to thank Allah for is the Seminary along with the mentors and the students; a tree that gives shelter and bears fruit, and the clean air for the lungs ensuring and protecting the survival of Islam in body and soul.

We sincerely pray Allah that He protects the Seminary and the righteous souls working in it for the greater good of entire Muslim Ummah.

Alongside the acknowledgement of the educational and academic contribution of the Seminary, I would also like to put forward a request to the scholars but I would rather call it my right, that they must realize their duty to translate all their treatises and authorships into Arabic for the advantage of the scholars of the rest of the world. The reason I emphasize it because whenever a foreign reader comes across a work of Indian scholars, they mostly evaluate the findings to be founded upon a deep comprehensive study and analytical understanding but also guided by an earnest desire to arrive at the truth. The Indian Islamic scholars not only fulfil the conditions of integrity of character and focussed in-depth study of the topic but they qualify to be labelled as the true inheritors of the forefathers. Hence, their books usually are enlightening and useful. A number of books here carry some certain unique characteristic unmatched by the books ever written before. However, it's very unfortunate that majority of such valuable books have published only in Urdu which is common medium of Islamic sciences in India. However, the common language of Islamic world is Arabic. As long as all the contributions of Indian scholars remain limited to the Urdu language, there is no way we can benefit from them which is unfortunate. Hence, the foremost duty of Indian scholars is to get these gems translated into Arabic to satisfy the souls yearning for it. I look at Darul Uloom with the strong hope to fulfil this dream as it possesses a talent pool which has the potential to see this task home.

At the time of writing the letter of thanks for the compassionate care and humbling hospitality of the Seminary and the enthusiastic and loving company of the students, I take courage to remind of

my abovementioned expectation with you. If you determine to undertake the mission translation, that would not only be the fulfilment of duty but also a significant academic achievement too. Just remember, the treasure you have been trusted with belongs to not just Muslims but the entire mankind to benefit from. Hence, the mission of translation of the treasure so far limited to Urdu only and its worldwide promotion rests with you.

I am immensely delighted to learn that the Advisory Council of Darul Uloom has tabled the issue for discussion and it plans to take an important initiative in that direction. I particularly congratulate in advance, the institution and all its associates for the much needed resolution with the belief that Allah would assist in bringing this to a fruitful completion. It is no tough task for Allah and neither for Darul Uloom looking at the struggles the founding fathers endured in the past.

Journey to South Africa & Egypt:

Ḥakīm al-Islām ؒ had undertaken two journeys in 1383; to South Africa and to Egypt. Both the tours proved to be very productive for various reasons.

On the invitation of The World Muslim Congress, Egypt, He travelled to Cairo as a leader of the delegation of the scholars from India to participate in the Islamic conference on 19th Shawwal 1383. He presented his paper which received critical acclaim from the scholars of Islamic world.

On his return, he recounted the proceedings of the conference, talked about his address and shared the details of his journey for ḥajj.

The Hajj:

After gloriously participating in the conference, he embarked upon the journey for Hajj. First he arrived in Madinah where the Islamic University of Madinah invited him to address a gathering before he set out to Makkah for Hajj.

On his return, the renowned Urdu poet Anwar Sabri presented a congratulatory message in verse.

نور چشمان اکابر اے امامِ علم دیں
اے حکیم الامت فخرِ امم کے جانشیں

صاحب نور بصیرت پاک دل، روشن ضمیر
دانشِ حاضر کی منزل میں نہیں تیرا نظیر

عارضِ ایمان کی خاطر وجہِ تابانیہ ہیے تو
واقعہ یہ ہے یکیہ چراغ بزم عرفانی ہے تو

صاف خواب دیدۂ اسلاف کی تعبیر ہے
تو علومِ قاسم الخیرات کی تفسیر ہے

تیری تقریروں میں ملتا ہے حقیقت کا شعور
تو بزرگوں کا ہے بے شک جوہر ما فی الصدور

تیرا فیضِ حکمت قرآن جہانگیرانہ ہے
سارا عالم تیری زلفِ عشق کا دیوانہ ہے

تیری ہستی پیکرِ تعمیل ارشادِ رسول
تیرے درسِ زیست کے قائل ہیں اربابِ عقول

آج کا ہر فلسفہ تیری نظر کی حد میں ہے
ارتقاء کے تازہ ذہن کامراں کی زد میں ہے

تو نے افریقہ کے صحراء کو کیا شادابِ علم
مصر کو بخشا خرد کا گوہرِ نایاب علم

جامعیت تیری ہر شعبے میں ہے مانی ہوئی
غایتِ ادراک کی صورت ہے پہچانی ہوئی

دین کی تبلیغ کا ہر ایک قرینہ تجھ میں ہے
جذب احکام الٰہی کا مدینہ تجھ میں ہے

پیش آئی دوسروں کو جب بھی فقہی مشکلات
تو نے سلجھائے جو تھے الجھے ہوئے دیں کے نکات

تیرا سالم باپ داد کا امینِ راز ہے
کائناتِ علم کو اس کی سمجھ پر ناز ہے

تیرے اسلم میں فراست کا مکمل بانکپن — تیرا اعظم وقت کی محفل میں شمعِ انجمن
حج بیت اللہ کا تازہ مبارک یہ شرف — رحمتیں لائیں فرشتے تیری جانب صف بصف
عرش پیما زندگی کا تیری یوں اقبال ہو — حاضری باب رسالت تک تری ہر سال ہو
کاش اک ایسا سفر تیری رفاقت میں ڈھلے — نعت انور صابری ہر گام پر پڑھتا چلے

O reflection of forefather’s light, O beacon of faith
O successor of Ḥakīm al-Ummah, the people’s prestige

O with the foresight, the pure heart and crystal conscience
O matchless in the arena of knowledge and wisdom

O the illuminator of the face of faith
O the candle of the spiritual and purifying assemblies

Indeed you are the realization of forefather’s dreams
Indeed you are true inheritor of Qāsim’s insight

Your words lay bare the essence of time
Your heart contently drank upon the knowledge of forefathers

You revealed the hidden treasure in the Qur’ān
You fascinated the world with your devotion to it

You embody the adherence to the Prophetic advice

The men of wisdom love to learn life from you

You encompass the issues meditated and talked about
The evolutionary system does not escape your eyes

You came like rain of knowledge to the thirsty Africa
And gifted the Egypt the pears of unexplored wisdom

You thrived in the ways of preaching Islam
An assembly of passionate devotion thrives in your heart

Whenever someone faced challenge understanding fiqh
You stood up and easily untangled the complex issues

Your 'Sālim' also richly inherited from forefathers
The world of words and wisdom takes pride in him

Your 'Aslam' possesses bold and brave honesty
Your 'Aʿẓam' cheerfully lights up the gatherings

Heartfelt congratulations for bliss of ḥajj again
I pray the angels shower blessings on you

Your life touches the pinnacle of fortune
Elated by the annual visit to the Prophet's abode

I wish I accompany you on such a journey
Singing the glory of the Prophet all the way

The Inauguration of Dawat-ul-Haq:

In 1384/85, Darul Uloom humbly inaugurated an Arabic monthly magazine titled ‘Dawat-ul-Haq’ under the headship of the Rector.

The same year, the government of Uttar Pradesh published a booklet ‘The Educational Institutes of Indian Muslims’ which presented Darul Uloom in a good light and featured the seminary among the best Universities run by Muslims internationally.

The Expansion of the library:

Darul Uloom undertook the construction of a big hall and two rooms to expand the library. The hall was exclusively reserved for Arabic books only.

The multi-national Arab Delegation:

1388/89h: A multinational Arab delegation with members from Morocco, Algeria, Jordan and other countries came to visit Darul Uloom. They expressed immense happiness and returned with bearing a positive image of Darul Uloom in their minds.

The same year, the reconstruction of the nearly demolished room on the north side of the Masjid Chatta was carried out wherein the greats like Imām Muḥammad Qāsim al-Nānawtawī and others spent their lives. The Rector thus preserved the memorial of the forefathers.

Modification of Curriculum:

In 1390, Darul Uloom took the initiative to update and modify the curriculum. Apart from that, Darul Uloom came in contact with the Muslim communities in different countries like Saudi Arabia,

Egypt, Kuwait, Syria, Lebanon, Libya, Iraq, Jordan, Sudan, Morocco, Tunisia, Yemen, Turkey, Nigeria, Algeria, Iran, Indonesia, Ethiopia, America, Germany, Denmark and Africa in the same year. Ḥakīm al-Islām ﷺ reached out to those countries and visited multiple of them with the diversified objectives ranging from introduction of Darul Uloom to the preaching of Islam. Additionally, he effectively used the Arabic monthly to promote the cause of Darul Uloom.

More Construction:

In 1391, a new building of hostel with 11 spacious rooms was constructed with name of 'Afrīqī Manzil' and along the way; the yet incomplete constructions of the Medical College and Health Centre also came to finishing point.

The same year, the Rector toured West Germany, England and France delivering a series of lectures on the authenticity of Islam whereby a number of non-Muslims got introduced to Islam and eventually reverted to it. Thereafter, he flew to Makkah for ʿumrah later making a stopover for the visit of the Prophet's abode in Madinah, he travelled to Kuwait for a short visit before he returned to India. Moreover, the daily newspapers and the monthly 'Darul Uloom' published the travelogue of the multi-country tour in instalments.

Ḥāfiẓ Muḥammad Ibrāhīm, the communication minister Uttar Pradesh Government in Deoband:

Darul Uloom had a longstanding need of a proper road for convenient transportation to the railway station. After formation of governments in seven states, the seminary sought attention of the U.P government towards the issue. Darul Uloom, hence, invited Hafiz Muḥammad Ibrāhīm, the communication minister in U.P

government in order to personally observe the critical need for a proper road. He visited Deoband on May, 31, 1938 and received a royal welcome at the station from the leadership of Darul Uloom, the students, the local authorities, and the members from the irrigation department. They received him at the station and in shape of procession they took him to Darul Uloom passing through the decorated bazaars. It happened for the first time that Darul Uloom gave such an extravagantly ceremonious welcome to a leader which represented the pre-Independence yearning for freedom and independence within Darul Uloom. In the welcome ceremony, the accolades and felicitation messages were read out. In the middle of one of the welcome speech, the minister's attention was directed towards the construction of the road. Responding to the messages and request, the minister delivered an eloquent speech displaying his love and devotion to Darul Uloom:

After swearing into the office, I have visited various places and attended numerous welcome meetings. However, I see this one as most memorable and most honouring of all. I found myself at a total loss of words to describe how honoured do I feel! I would love to publicly acknowledge that its only Ulama who preserved the heritage of Islam in India. They defended Indian Muslims from the assault of atheism and agnostic barrage. The efforts and sacrifices offered by these righteous souls ensured the religious beliefs to remain unaffected by the British influence. Anyone who receives respect from these noble souls must consider himself highly fortunate. I can trade a thousand ministries to remain worthy of your respect. Despite being a minister and being held in high esteem by you, I sincerely assure that I truly consider myself more insignificant than the smallest of the student of this seminary and I take privilege in serving him. I am always ready to do whatever I can, in my personal and ministerial capacity and will always be.

One of the speeches referred to the urgent need for the construction of the road, I do not view it as a great act of service and no challenges should arise in its quick construction. The government would consider an honour to be of service to the greatest of Islamic seminaries."

Delegations from the Arab World:

1393/94 Hijrah: Darul Uloom hosted two Arab delegations. The delegation of Muslim World League arrived in the middle of academic year as part of its multi-countries tour under the leadership of Sheikh Ibrāhīm Thaqaf. Soon after their return, another delegation consisting of the Director Ministry of Education and members of Centre for Academic Research came on a visit to Darul Uloom. Both the delegation generously praised Darul Uloom calling it 'a beacon of light', 'the centre of spiritual enlightenment' and 'the refuge for the seekers of wisdom'.

Foundation of Islamic Court of Justice:

The same year, Darul Qaḍā came into existence for the preservation and implementation of Muslim Personal Law. Taking inspiration from this, a chain of Darul Qaḍā got established in several cities offering assistance with the Islamic solution of domestic, marital and other disputes.

The Journey to Africa, Arab and Europe:

In 1395, the Rector got on with the journeys to Africa, Europe and Arab. He took the opportunity and performed ʿumrah while in Makkah and addressed several academic gatherings before heading out to France where he delivered multiple public lectures regarding Islamic awakening. Thereafter, on the demand of British Muslims, he arrived in London and addressed numerous public gatherings benefitting Muslims residing in England.

The Sheikh of Azhar and Grand Muftī of Egypt in Darul Uloom:

Another historical delegation that paid a visit to Darul Uloom consisted of Dr. Abdel-Ḥalīm Maḥmūd ﵀, the Grand Imām of Al-Azhar, Sheikh Abder Raḥmān ﵀, Sheikh Muḥammad Khater ﵀, the Grand Muftī of Egypt, and Sheikh Muḥammad Muḥammad al-Fahham ﵀, former Sheikh of al-Azhar. Awed and impressed by Darul Uloom, they expressed their feelings with the following statement: The piety and nobility, the learnedness and sincerity of the Rector truly reflect in the proceedings and progress of Darul Uloom. It is the reason why the alumni of the seminary render notable contributions in the far and wide of the country.

The President of India in Darul Uloom:

The honourable then President of India Dr. Rajendra Prasad paid a visit to Darul Uloom in 1376 Hijrah. On 13th July 1957, it was a first instance that the President of the country paid a visit to the seminary. The legion of legendary scholars including Sheikh Ḥusayn Aḥmad Madanī ﵀, Sheikh Ḥifẓur Raḥmān ﵀, Sheikh Muḥammad Ṭayyib, Sheikh Muftī ʿAtīqur Raḥmān ʿUthmānī ﵀, Sheikh Abdel Munʿim An-Nimr ﵀ and Sheikh Abdul ʻAal al-Uqbadi ﵀ gathered at the station to welcome the President. The crowd neatly queued in two lines on the both sides of road running from the station to Darul Uloom chanting laudatory slogans as the car of the President passed by them. The entire town was decorated with flags and posters. The welcome of the President took a hue of a festive celebration unprecedented in the history of the town. The nearest gate erected in the close

proximity with the station read, "The eyes and the heart on your way". Just outside the premises of Darul Uloom, the students stood alert in lines facing each other divided in the groups of foreign and Indian.

The President diligently examined and toured almost entire Darul Uloom including the buildings and the antique manuscripts in the library. Subsequently, he attentively listened to the presentations illustrating how the forerunners of Darul Uloom selflessly offered unlimited sacrifices for the country's freedom. He deeply studied the simple lifestyle of students and the teachers of Darul Uloom. Also, he showed interest in a Persian translation of the Qur'ān and requested for the explanation of a few verses of it. Later in the welcome gathering, the Rector presented a note of thanks and commendation to the President. In response the President said:

Darul Uloom not only won the hearts of the countrymen with the services rather it shone upon the lands beyond here attracting overseas students. They come to the Seminary for education and return to spread the learning in their homelands which gives us a reason to take pride in it. I strongly hope that you would maintain the same zeal, sincerity, determination and grit in service of the seminary as you have so far displayed. I believe Darul Uloom will continue its golden journey of imparting education and serving the country and the world forever.

In the evening, addressing the staff of Darul Uloom, the President said:

The visionaries of Darul Uloom learn and teach for the service of education. Even in the olden days, there have been very few men who acquired knowledge to spread it. Such legends commanded

respect more than emperors. The men of Darul Uloom are also walking the same path. As I see it, the fruit of this noble exercise benefits all irrespective of race and religions.

Today we live in a restless world trouble by the rampant materialism. The only remedy to such restlessness and depression lies in the spiritual exploration. It is this remedy that Darul Uloom offers the world to get rid of material dominance. I believe if God means to sustain the world, it would definitely return to the spirituality. I am immensely delighted by the visit to Darul Uloom and taking away with me an important lesson. I express my deepest gratitude to all the associates of the seminary.

Addressing International Sīrah Conference:

The same year, Ḥakīm al-Islām ﷺ addressed the international Sīrah conference held in Pakistan where a number of noteworthy Islamic scholars made their presentations. The speech of Ḥakīm al-Islām ﷺ moved many hearts from amongst the scholars and authorities.

Journey to Pakistan:

Sheikh Akbar Shāh Bukhārī ﷺ captured the Pakistan trip in extensive details:

Pakistan was no alien or unfamiliar country for Ḥakīm al-Islām ﷺ. He had greatly contributed towards the formation of Pakistan alongside his mentors; Sheikh Ashraf ʿAlī Thānwī ﷺ, Sheikh Shabbīr Aḥmad ʿUthmānī ﷺ, Sheikh Zafar Aḥmad ʿUthmānī ﷺ, Sheikh Muḥammad Shafīʿ ﷺ, Sheikh Muftī Muḥammad Ḥasan Amritsari ﷺ, Sheikh Khair Muḥammad Jalandhari ﷺ, Sheikh

Shabbīr ʿAlī Thānwī ﷺ, Sheikh Muḥammad Idrīs Kāndhlawī ﷺ, and Sheikh Azhar ʿAlī ﷺ and others. He enthusiastically supported his mentor in the struggle of Pakistan Movement. He expressed his fondness for Pakistan where numerous of his relative reside. It was like second home for him as he paid multiple visit to different cities addressing gatherings and receiving love in the cities like Karachi, Lahore, Rawalpindi, Peshawar, Multan, and Faisalabad.

Every time he came on a tour here, he made it a point to essentially visit Sheikh Shafīʿ in Darul Uloom, Karachi, Sheikh Muftī Muḥammad Ḥasan ﷺ in Jamia Ashrafiyyah Lahore, and Sheikh Khair Muḥammad ﷺ in Khairul Madaris, Multan.

He used to lament the loss of the great friends saying, "I always looked to meet Sheikh Shafīʿ ﷺ, Sheikh Muftī Muḥammad Ḥasan ﷺ, Sheikh Khair Muḥammad ﷺ and Sheikh Yusuf Binnorī ﷺ in Pakistan. Now when all of them had departed, visiting Pakistan and staying there lost all its charm."

The group of legendary scholars developed a memorable camaraderie amongst them. Once during his stay in Lahore, he lamented: All those who I shared a friendly bond with and whose charm compelled me to visit here are already gone. One among them was Sheikh Idris Kāndhlawī who had recently passed away. And another was Sheikh Badr-e-ʿĀlam who decided to migrate to Madinah and expanded the circle of influence and motivation. The third among them was Sheikh Shafīʿ with whom I spent a long time. We lived together, ate and drank together. Both of us shared a lot of joyful moments at home and during journey." In a nutshell, Ḥakīm al-Islām ﷺ enjoyed an ever-prospering bond of friendship with them. Hence, during all his visits, he stayed with them."

Below we recount the details of the few latest trips he made to Pakistan wherein he explored various cities and addressed a significant number of gatherings.

Sajjad Meer captured the eyewitness account of his arrival in Lahore for a conference:

"The beloved country is abuzz with the news of the arrival of a 'purified' soul. Darul Uloom is a seminary of prominent reputation in the subcontinent. And the person who oversees it for last five decades is none other than Sheikh Muḥammad Ṭayyib Qāsmī. It marks his first post-war visit to the country. The brave descendant of Imām Muḥammad Qāsim al-Nānawtawī lineage devotedly works hard like young warriors despite the fragilities of old age. It happened in 1347 when he was chosen to head the seminary. Earlier, his father dutifully and devotedly shouldered the responsibility for a long time sprawling over four decades as the fifth Rector of Darul Uloom. After his demise, Sheikh Ḥabībur Raḥmān succeeded him and efficiently ran Darul Uloom for eleven months subsequently entrusting the office to Ḥakīm al-Islām ﷺ who has ever since been grittily standing up to expectations vested in him.

What we talk of is half a century of responsibility and not a few days' business. In the matter of half century, a multitude of seekers came and later spread to the nooks and corners of the world holding a torch of knowledge and wisdom extinguishing the darkness of ignorance. Even in Pakistan, the illuminating contribution of this legendary man sprawls from Khyber to Kanyakumari. His arrival awesomely overwhelms his countless students in Pakistan. It thrills them to wonder how he had managed to cross the border despite the political bitterness

between the two countries. Even the diplomatic distances became unbridgeable. No matter how but with His grace, Ḥakīm al-Islām ﷺ is here. During his three-days visit to Lahore, he delivered a lecture on Qur'ān and addressed two conferences; one in Jamia Ashrafiyyah and the other in Darul Uloom al-Islamiyyah. I fortunately got an opportunity to see and listen to him from close quarters. Free from arrogance and self-importance gently going deeper and deeper into the ocean of wisdom as he speaks, the man totally fascinates! How pure and noble are the souls who guided thousands and those thousands today headed to the Masjid of Jamia Ashrafiyyah where Ḥakīm al-Islām ﷺ was to address from the pulpit.

The walls carried the huge posters and the loud speaker of the Masjid ceaselessly announced the good news that Ḥakīm al-Islām ﷺ would address the convocation in Jamia Ashrafiyyah immediately after Jumuʿah prayer. The people thronged the town travelling long distances with the excitement of listening to him. Along with the public, the noteworthy scholars of Deobandī school of thought also came to attend the convocation.

He got into the speech saying;

"I intend to briefly share a few things. Briefly due to the illness which does not allow me to deliver lengthy talks. I would explain another reason for it through a childhood story. As a child I frequently accompanied my mentor Sheikh Anwar Shāh Kashmīrī ﷺ on his visits to Thāna Bhawan where Sheikh Thānwī ﷺ would sometimes remark that he felt uneasy facing the magnificence of Sheikh Anwar's knowledge. Just imagine when a man of his calibre confessed to be at unease in the presence of Sheikh Anwar, how can I muster courage to deliver a lengthy speech in

the eminent presence of so many scholars here. My fragile heart too feels uneasy. Hence, both because of illness and eminent presence of Ulama, I would keep my talk short as possible."

However, as he gained the momentum, there was no stopping him until the mu'adhdhin announced the call for ʿAṣr prayer and the rain begun to fall. Inside, a queue of tape recorders preserving his words lied by the wall and outside the loud-speaker carried the speech to the distant places.

He went on to unravelling the nuances and intricacies of Islam and counselling audience to maintain a friendly appearance and demeanour which awakens love in the eyes of the beholders. He said, "Just look around, Allah has created every species multidimensional with a body and soul. The body is destined to decay; however, it serves as the vehicle of the soul. As per the divine rule, every unseen reality needs a physical form to manifest itself like fragrance manifests itself through flower, and the taste through food. Allah has aptly allocated every reality an appearance and vice-versa."

As he carried on with his philosophical lecture, our cameraman Maḥfūẓ Shāhid looked into the possibilities of secretly clicking a few pictures. However, the moment flesh shone upon him, he gently expressed his mild dislike, "Why son! What makes you humiliate us by taking our pictures?" However, he had already arranged for sufficient 'humiliation' and continued to capture more. Some technical problem with the mike kept interrupting the speech though.

On Sunday morning, Ḥakīm al-Islām ﷺ delivered another speech in the gathering of Darul Uloom Islamiyyah, Multan. The

seminary was founded on the recommendation of Sheikh Shabbīr Aḥmad ʿUthmānī for the education and training of recitation of the Qur'ān. Ḥakīm al-Islām ﵀ gave a two hour-long informative and enlightening lecture on the Qur'ān. Surprisingly, people thronged even this institution which is practically located far from the population.

The tour was undertaken in January 1975. On this tour, he paid a condolatory visit to the family of his recently departed friend, Sheikh Idris Kāndhlawī who passed away only a few months ago in Lahore. Similarly, he also paid a visit to the family of Sheikh Zafar on his demise. In addition to that, he also went to Darul Uloom Karachi to see Sheikh Shafīʿ where he delivered his fundamentally enriching lecture known as '*ʿIlm awr ziyārat-e-ʿIlm*' which subsequently published verbatim along with the Jamia Ashrafiyyah lecture in newspapers like Al-Balāgh, Karachi and Tarjum-e-Islam, Lahore. Later, the two speeches were made into a booklet named 'Ikhlāṣ fid al-dīn (Pure Intent of Religiosity)' and anthologised in 'The Speeches of Ḥakīm al-Islām ﵀'.

In 1976, he toured Pakistan again only as a guest of the state this time. The government conducted an International Seerat Conference where Ḥakīm al-Islām ﵀ and Sheikh Saeed Aḥmad Akbarābādī represented India. The delay in the visa process held them from participating in the conference and they could manage to participate only in the closing ceremony of the conference and welcome dinner hosted by the Prime Minister of Pakistan. According to the original schedule of the conference, it was ironically set to open with the address of Ḥakīm al-Islām ﵀. However, addressing in the final session, he directed the attention

of Pakistani government to the cross-border friendly relations; "The initiative to hold this International Seerat Conference will open the new windows of mutual understanding. However, I humbly request the government of Pakistan to focus on the relationship with the neighbours. Even among the neighbours, Indo-Pak relationship requires more concentration in order to forge new productive cross-border camaraderie."

On 20th March 1976, the Seerat committee of Karachi requested him to give welcome note to the foreign (Arab) dignitaries. While he gave a short speech welcoming the dignitaries, he made an interesting remark, "The dignitaries on our panel of speakers come from Arab countries. On the other hand, India and Pakistan are equally non-Arabic nations which makes me a host here. Hence, in the capacity of host, I wholeheartedly welcome all our respected dignitaries."

In the closing session of the conference, the organisers presented Ḥakīm al-Islām ﷺ with a certificate of appreciation drafted on a silver studded parchment in a velvet box. The certificate lucidly acknowledged that "the two personalities that won over the audience of Pakistan are namely Sheikh ʿAbdullāh Al-Subayyil ﷺ, the Imām of Haram and Ḥakīm al-Islām Sheikh Muḥammad Ṭayyib ﷺ, the rector of Darul Uloom Deoband."

As Ḥakīm al-Islām ﷺ rose to leave the venue, the audience passionately put forward their demand for speech as so far unfulfilled. Qārī Ẓahīr had to take the mike and reassure the audience of the speech to pacify them. Ḥakīm al-Islām took the mike and satisfied the craving audience.

On 25 March 1976, he set out to Lahore. On 27th March, he

addressed a public gathering. On 28th, he addressed another huge public gathering on the launch of the monthly Al-Rashīd's special 'Darul Uloom' number. Sheikh Maḥmūd and Sheikh Muḥammad Mālik Kāndhlawī, Sheikh al-Ḥadīth Jamia Ashrafiyyah have also presented their lectures. They also presented the paperback edition of the Darul Uloom number along with a laudatory letter Ḥakīm al-Islām ﷺ. We reproduce just a few lines of the letter of appreciation below;

Distinguished Ḥakīm al-Islām!

Your Darul Uloom did not merely contributed to the educational upliftment but also it produced men who resolved to follow the way of the Prophet (peace be upon him) only and stood with the revival of the otherwise forsaken Prophetic ways. This resulted into the return of the learners of the AMU, Nadwah and other institutions to the alumni of Darul Uloom for spiritual guidance.

Eminent guest! You alongside your mentor Sheikh Thānwī, your teacher Sheikh Shabbīr ʿUthmānī, your good friend Muftī Shafīʿ ʿUthmānī and Sheikh Zafar Aḥmad ʿUthmānī actively came in support of Muslim League and Pakistan Movement which strengthened it resultant into the formation of Pakistan. Had it not been for your support, Pakistan may have not been borne."

In the meanwhile, he also paid a visit to Islamabad and Rawalpindi on the same trip. In Islamabad, he attended the lavish dinner party organised by Sheikh Kawthar Niyāzī former minister of religious affairs whereas in Rawalpindi he delivered a talk in Sheikh Ghulām Muḥammad's Madrasā. Later, he attended a welcome meet with residents and gave a brief talk there too.

Thereafter, he headed to Karachi where he participated in a preparatory meeting of the Centenary Celebration of Darul Uloom. The meeting was chaired by Sheikh ʿUthmānī with the noteworthy Ulama of Pakistan on the panel. Sheikh Muḥammad Yusuf Binnorī and Sheikh Taqī ʿUthmānī addressed the meeting too. Towards the end, Ḥakīm al-Islām ﷺ presented the detailed blueprint of the Centenary Celebration (cum convocation of the Century) and he formed a committee with Sheikh ʿUbaydullāh, the Rector of Jamia Ashrafiyyah Lahore as the convenor and Sheikh Taqī ʿUthmānī, the Rector of Darul Uloom Karachi as the coordinator.

He returned to Deoband on 31st March 1976.

Pakistan Again:

Ḥakīm al-Islām ﷺ again made a journey to Pakistan by the end of April in 1978. He stayed at his nephew Qārī Ẓahīr Qāsmī's residence. He paid a visit to the recently departed old friend Sheikh Shafīʿ ʿUthmānī's sons Sheikh Taqī ʿUthmānī and Sheikh Rafi ʿUthmānī in Darul Uloom Karachi where he paid the respect to the late scholar addressing the teachers, staff and the students of the seminary. He, at length, acknowledged the towering personality and the enormous contributions of Sheikh Shafīʿ ʿUthmānī.

In the morning of 29th April, he arrived in Jamiatul Uloom, New Town to pay his respect to another departed friend Sheikh Yusuf Binnorī. He eloquently presented his condolences to the family and friends. An excerpt from his condolence speech is presented below;

"Their departure has two implications; one to themselves and the other to the bereaved family. However, their departure must not be seen as painful for themselves as most probably they must

have already received Allah's forgiveness and mercy based upon their piety and righteousness. As for the second implication, it's painful to be parted with a family member.

Some mystic enquired Imām Muḥammad about his death to which he replied, "All my life I heard about the pain of dying and how torturous it is to die! As for me, I didn't feel a thing. As I lay meditating over a matter of fiqh, I reached into the afterlife unknowingly." The second information he gave was, "Allah forgave my sins and told me, "O Muḥammad! Hadn't we destined forgiveness for you, we would never bless you with knowledge, for knowledge leads to piety." Similarly, Allah generously gifted these departed souls with unfathomable knowledge and wisdom.

They enriched themselves from their teachers and mentors especially Sheikh Thānwī and Sheikh Kashmīrī. They have also fulfilled the trust of knowledge by passing it on the others. Although only Allah possesses the knowledge of the unseen, still we hope through the signs assigned by Allah himself that Allah forgave them, engulfed them with His limitless mercy and blessed them with His closeness. Hence, they reached their destination. As for the family, it's truly grievous losing a member, a guide, an asset, and a mentor.

When I learnt of his demise, it hit me like a hurricane as was a friend from the school days. We went to school together, performed Hajj together, and taught in the same institution. He served Darul Uloom Deoband as a prominent Ḥadīth teacher simultaneously holding the post of grand Muftī also for a long time. He authored hundreds of books. His exegesis of the Qur'ān titled 'Maʿārif al-Qur'ān' will carry forward his name for

centuries. In Pakistan, he protected and promoted the Deobandī ideology from the forefront. Although, Sheikh ʿUthmānī and Sheikh Binnorī left the world but their contributions and wisdom will always be with us. Sheikh Binnorī was a great ʿālim and a noteworthy scholar of Ḥadīth. He treated me with humility and kindness. Sometimes he would behave so humbly as if a disciple would his mentor. However, make no mistake he was miles ahead of me in knowledge and wisdom. May Allah give all of all patience, reward and opportunity of carrying their legacy forward and their Madrasās continue to serve eternally!"

After addressing a number of gatherings in Karachi, he took a flight to Multan on 30thMay 1978 in the company of Sheikh ʿUbaydullāh and Sheikh Muḥammad Malik Kāndhlawī. He travelled to Multan on the invitation of Sheikh Muḥammad Sharīf Jālandharī, the rector of Jamia Khairul Madaris. Ḥakīm al-Islām Sheikh Ṭayyib had already nominated the two travel companions and the rector of Khairul Madaris as his spiritual successors.

On 3rd May, Khairul Madaris Multan organised a grand convocation cum conference attracting thousands of audience from the entire Punjab who craved to see and hear him. A number of well-known scholars graced the conference with their eminent presence. As part of the graduating ritual, he wrapped turban around the heads of the graduating batch from the Madrasā followed by an inspiring and heart-warming address. An excerpt of the speech that published posthumously in monthly 'Al-Rashīd' is quoted below;

I did not make this trip with the intention of participating in any congregational program without ever imagining of giving lecture, address or advice. I only intended to visit the family of

Sheikh Khair Muḥammad to pay my respect as it's my first visit since his sad demise. Had I known you plan to organise a conference, I would have most humbly forbade you with hopefully trusting the acceptance of my advice. As I arrived, the information of conference caught me off balance. You need energy and willingness to deliver a speech. However, here I am with a heavy heart and aggrieved mind on the tragic loss of a friend. We maintained a cordial and congenial relationship for a long time. Ever since he lived in Jalandhar before partition, I would never pass through there without dropping by to see him. After partition, he decided to migrate here. I paid two visits here too. Now when he is no more, the memories of our time spent together emerge in my mind. Every moment suddenly assumed an enormous emotional value. With the extinguished passion and weary mood, not very effective speech can possibly be delivered. Undoubtedly, he possessed the remarkably charming personality which won hearts and conquered minds. His death can aptly be described with the old Arabic adage which compares 'the death of a luminary as the extinction of a world'.

Thereafter, he continued with an intricately woven lecture 'on the essence of body and soul' wherein he subsequently elucidated that the hearts of mystics always remain drenched in the remembrance of Allah inspired by the Prophet as the Prophet himself is said to remember Allah every moment of his life.

He further praised the deceased;

All his life, he constantly engaged with the learning and teaching the Qur'ān and the Ḥadīth, with the promoting and preaching the

good deeds and with imparting lessons to the young students hence his death is truly an end to a world. The departure of a torch-bearer always increases the darkness.

He later visited Madrasā Qasimul Uloom and Taleemul Abrar amongst other institutions post speech however he returned to Khairul Madaris for overnight stay.

On May, 4, 1978, he travelled with a group of companions to Sahiwal. A brief report of what transpired there is given below prepared by Sheikh Ḥabībullāh Rashīdi;

On the bright morning of Jumāda al-Ūlā 1398 AH, Ḥakīm al-Islām Sheikh Ṭayyib arrived in Jamia Rashīdiyah to inaugurate the newly constructed building. He took trouble of travelling all the way from Multan to Lahore with the intention to meet the protectors and promoters of Deobandī School of the thought en route. He reached here at 9 AM. He wrapped turban around 21 heads of the graduating students as a traditional way of recognising the completion of the course.

I, the humbled and honoured manager of the Madrasā, presented a laudatory letter acknowledging and thanking him. Finally, he delivered a speech addressing the audience amassed from Sahiwal, Bhawalpur, Bhawal Nagar, Multan, Sargodha, and Lahore. The programme ended on his prayers.

Here an excerpt from the speech is given below;

My visits to Pakistan tend to be for a very limited time mostly following a restrictive schedule. For the current visit, we planned to take a road trip from Multan to Lahore to open the

way of meeting as many friends as possible *en route*. Although, the scorching heat tried to sweat us down but ultimately the warmth of mutual love has beaten the heat and made the trip successful. We received tremendous response from our friends everywhere on the way. This Madrasā identifies itself with Darul Uloom and matter of fact, wherever a son of Darul Uloom is present, he generates love and affection for it. Even geographically, we used to belong to the same country before the partition torn us apart.

In Paradise on Earth

In 1973, Ḥakīm al-Islām ﷺ visited the valley of Kashmir which he penned down himself and seems apt to share it with the readers;

As the June of the year 1973 begun, Hafiz Anwarul Islam ﷺ, the owner of the Brush Factory, Saharanpur, planned a visit to Kashmir. We drove off in the personal cars of Ḥāfiẓ Sahab and stayed in Sri Nagar precisely from mid-June for ten days. Amongst the other travelling companions were Sheikh Fakhruddīn, the Head master Darul Uloom and Qārī Abdur Raḥmān ﷺ, former Shāhī Imām, Saharanpur. Both of them turned this trip into a pleasantly enjoyable and memorable journey with their exquisite sense of humour while Hafiz Sahab maintained the generous hospitality all through the tour. Although, we attended numerous meetings and various Islamic functions but it did not affect the explorative excursions as we travelled in self-owned vehicles. We drenched in the natural beauty and eternal calmness of Kashmir.

The lofty meditating mountains, the soul-calming greenery, the musical fountains, and the beautiful landscape descended deep

into the heart through the gateway of eyes and instantaneously moulded into poetry. The spontaneous overflow of powerful feelings made me record everything in poetic verses.

True I am no poet, nor ever learnt poetry with a mentor or ever felt like writing regularly. Nonetheless, when something tragic or ecstatic happens to me, the feelings pour out in form of rhymed verses. The heavenly beauty of the Paradise on earth and the traumatised lives of its inhabitants awakened the slumbering poet deep in my conscience. Meanwhile, the mind weaved verses it occurred to me that mere portrayal of natural beauty of Kashmir in poetry would serve no didactic purpose. Hence, I decided to use the landscape as frame to portray the agonising situation of Kashmir and complete the poetic enterprise on suggestive notes as to what can be the possible solution out of the agony. I did not withhold my imagination rather let it run wild resulting in a long poem containing over 500 couplets. The poem opens with the depiction of landscape of Kashmir subsequently elaborates the historical importance of the region, the regional culture and civilization, and the current situation finally closing on the advice of reawakening. I would not go so far as to call it a proper poetic structure rather a message to the dwellers of the valley to call them to take control of their situation by making necessary changes and reformations in their lives. Why a composition from a non-Poet oblivious of rules of poetic creation would qualify to be called poetry! To be honest, that is no more than rhymed prose aimed at making regional population aware of their local religious duties hence it is devoid of the essential imaginative quality, the poetic devices, and the formative necessities of poetic writing. It would be good to look at the didactic part of the poem instead of evaluating the technical aspects of the piece.

Writers usually request readers to forgive and notify if they find any inaccuracies or mistakes in their writings. Overturning the trend, I request you to hide if you accidently come across a line with poetic brilliance in an otherwise un-poetic work because that would only reveal the countless poetic technical inaccuracies and violations in contrast.

In the rhymed representation of Kashmir, I have neither political motives nor a vested interest as politics does not suit my lifestyle. Nothing happens but I look at it with religious perspective. The poem, as repeatedly asserted, represents the plight of Kashmīrī people and offers sincere and humble advice of turning to religion for solving the crisis.

In the end, I would express immense gratitude to Sheikh Abdullah, Sheikh Muḥammad Fārūq Mīr Wāʿiz, Chaudhry Muḥammad Shafīʿ, Mawlānā Masʿūdī, Ghulam Jīlānī, the secretary of Endowment Ministry, Kashmir, Mawlānā ʿAbdul Kabīr ﵀, the president of Jamia Madinatul Uloom, Hazratbal for the inexplicable hospitality and whose affection made the trip much more beautiful. If not for them, Kashmir would not let us have a peep into its soul. May Allah reward them for their hospitality and love!

Muḥammad Ṭayyib
Rector Darul Uloom
June, 30, 1973

He composed several poems during the creatively productive Kashmir trip excellently depicting the natural sights and addressing the situation of the dwellers of the valley. We present few of those poems with their essence rendered into English.

فطرت کے منظروں کا ہے کشمیر ایک چمن　　　جس کی روش روش میں ہے ایک خاص بانکپن
قدرت کی صنعتوں کی عجب دِلستان زمیں　　　سوز و تپش کا جس میں نشان تک کہیں نہیں
وادی ہر ایک وادیٔ جنت نظیر ہے　　　جوہر سے زعفراں کے جب اس کا خمیر ہے
ہے کشتِ زعفراں سے معطر یہ خاکِ پاک　　　ہے بوئے زعفراں سے ہر ایک کھیت سینہ چاک
میووں کے اور پھلوں کے خزانے بھرے ہوئے　　　رنگیں گلوں کے ڈھیر بہر جا لگے ہوئے
بزے کا مخملیں بہر خطہ فرش ہے　　　رنگینیوں کا روئے زمین پر یہ عرش ہے
ہر ہر شجر ہے پھولوں کے آنچل میں ایک دلہن　　　ہے حجلہ عروس ہر اک تختۂ چمن
سڑکوں پہ ہیں دو رُویہ صنوبر جمے ہوئے　　　یا سروقد نہیں سرو کے پودے کھڑے ہوئے
اشجار کی قطار ہے دیوار سبزہ زار　　　دیوار ہائے سبز سے سڑکیں ہیں صد بہار
جن منظروں کی راہ بھی ہو منظر جمیل　　　ان منظروں کا کیا ہی ملے گا کہیں مثیل
سرو اور صنوبروں کی یہ دیوار سبزہ زار　　　خود راہ بھی ہے خود ہی ہے منزل بھی پر بہار
بنگلے کنار آب ہیں باغات میں نہاں　　　ہے جنتوں میں تحتہا الانہار کا سماں
آب رواں کے چشمے نہروں کے روپ میں　　　ٹھنڈی ہوا کے جھونکے ہیں سورج کی دھوپ میں
برفانی آب اور ہوا مشک بیز ہے　　　بردو سلام کی یہ فضا لطف خیز ہے
آب وہوا کا اس کی ہے صحت سے ساز باز　　　آپس میں جیسے دونوں ہوں ہمزاد وہم نزاد
مشّاطۂ بہار ہے یا زعفراں بعطر　　　مہکتی ہے رات دن جو ہوا کے بدن پر عطر

ہر ایک اس ہوا سے ہے گل اور گلبدن
روئیں تنی کا نام نہیں سب ہیں سیم تن

آب خضر کا چشمۂ حیواں ہوا لقب
وادی اگر یہ گلشن حیواں ہو کیا عجب؟

آسودگی وعیش رواں یاں کا ہر مزاج
ہر غم کا ہر الم کا نہاں جس میں ہے علاج

ہر اک ادا نے حسن سے پایا ہے امتزاج
اک اک ادا نگہ سے طلب کرتی ہے خراج

سینہ سے ہر پہاڑ کے چشمہ رواں دواں
جیسا کہ دودھ سینۂ مادر سے ہو رواں

اس دودھ ہی سے پلتے ہیں اطفال کوہ ودشت
کونپل سے شاخ شاخ سے بنتے ہیں پھر درخت

ہر چشمہ ابتدا میں ہے نالی کا ایک نشاں
بنتا ہے بڑھ کے پھر وہی دریائے بیکراں

جھیلیں عمیق شیشہ کی مانند ندیاں
محسوس ہوتی ہیں جو سمندر کی بیٹیاں

گرتے ہوئے زمیں پہ چاندی سے آبشار
موتی سے قطرے جن پہ ہیں ہر سمت سے نثار

سیمیں ردا پہ حاشیۂ دُرِّ شاہوار
چادر بھی آبدار ہے موتی بھی آبدار

فطرت کی عظمتوں کا نمائندہ ہر پہاڑ
ہیں گھاٹیاں عمیق تو میلوں کے ہیں دراز

سارے پہاڑ شدت ورفعت میں ہیں عجیب
رہتے ہوئے زمین پہ فلک سے ہیں پھر قریب

میخیں زمین کی ہیں ستون آسمان کے ہیں
یا آسماں پہ چڑھنے کو مثل آستان کے ہیں

گویا سروں پہ اپنے لئے آسمان کے ہیں
گھٹنے تلے دبائے ہوئے اس سرزمیں کو ہیں

اس ڈولتی زمیں کے لئے پاسباں ہیں یہ
ٹھہرے ہوئے فلک کے لئے نردباں ہیں یہ

ارض وسماں کو ایک انہوں نے بنادیا
گویا کھڑا ہے رفعت وعظمت کا اک گروہ

وہ کون ہے جو ان کی بلندیوں کو پاسکے — یا ان کی چوٹیوں کے کوئی پاس جاسکے
بلڈنگ ہو کہ اس کی زمینِ کرخت ہو — پانی ہو سبزہ ہو کہ تناور درخت ہو
قدموں میں ان کے پستی سے سب ہیں پڑے ہوئے — دامان کوہ کی ہیں تہوں میں جمے ہوئے
گویا یہی پہاڑ یہاں کررہے ہیں راج — تخت ان کا ہے زمیں تو سروں پر فلک کا تاج
سبزے کا ہے لباس تو چادر ہے برف کی — قدرت نے کیا ہی اس پر عنایت ہے صرف کی
اشجاران کی فوج زُمرّد کی وردیاں — سر پر ہیں رنگ رنگ کے پھولوں کی پگڑیاں
ہتھیار ان کی شاخیں ہیں رفعت ہے ان کی ڈھال — جو چڑھ کے آنے والوں کو کردیتی ہے نڈھال
جس نے چڑھائی کی وہ وہیں زیر ہوگیا — اکڑا اگر کوئی تو وہیں ڈھیر ہوگیا

چشمے ہیں ان کی جود وسخاوت کا اک نشاں

ان کی یہ ذرّیت ہیں انہی کی ہیں یہ نمود — ورنہ کہاں تھی ان میں یہ ہستی کی ہست وبود
مردہ زمین اُن سے ہی پاتی ہے پھر حیات — لیتے جنم پھر اُن سے ہیں حیوان اور نبات
اشجار ان کی دین سے سب نونہال ہیں — خطے چمن کے منظر حسن وجمال ہیں
احجار کا نمو ہے انہیں کے نَمَا کی شاخ — پھر ان کے واسطے سے ہیں سنگین قصر وکاخ

ان کے طفیل ہی سے ہے سب میں یہ انبساط

ان منظروں میں ان کے ہیں آثار مرتسم — جنت نشاں ہے ان کے جہاں بھی پڑے قدم

اک سمت اگر ہے چشمہ شاہی کا سبز باغ — سمتِ دِگر میں روح فزا ہے نشاط باغ
گلکاریوں کا ایک نمونہ ہے شالیمار — ہر ہر شجرہ پہ جس کے ہے پھولوں کی اک پھوار
کتنے ہی منظر ان کے ہیں قدموں کی یادگار — اُبھری ہے جن سے وادیٔ کشمیر کی بہار

Kashmir and Kashmīrīs

I: The poem opens with the description of the mesmerizing landscapes of Kashmir and elucidates that the soil of Kashmir is fragrant with the saffron and it rivals the Paradise.

II: It beautifully describes the greenery that covers the mountains and trees in the valley like a gigantic green velvet blanket spread over the entire region to make it look breath-taking and how the trees are laden with fruit and flowers.

III: The blissful atmosphere of the valley soothes the sore eyes. The water and the air of the valley harmoniously partnered to enliven everything in it. Every inch of panorama attracts full attention and fascinates the eyes.

IV: The springs happily flow out of every mountain like the life-giving and nutritious milk comes out of a mother's breast for sucklings. It feeds the twigs and the trees of the valley. The crystallized lakes behave as if they are daughters of the ocean. The entire portion is dedicated to sonorous pictorial elucidation of the brooks, rivers, fountains and lakes in the valley.

V: The waterfalls ceaselessly scatter countless pearls in all directions. This relatively short section beautifully visualizes the waterfalls in the valley.

VI: Every mountain stands tall as the eternal representative of the Nature's creative brilliance. With their feet touching the earth, they kiss the sky. No clue if are a nail in the earth or the pillars of the heaven! Or maybe a ladder to ascend up into the sky! Mostly wearing a lush green sophisticatedly embroidered dress and sometimes cloaked in a fluffy silver cloak. The entire section eulogises the mountains of the valley.

The Centenary Celebration

A century and a half passed since the establishment of Darul Uloom. The longstanding tradition of the Madrasās is to honour the graduates with a turban apart from the certification. The turban serves as a sign of the mentoring credibility and integrity of the character of the graduate. Darul Uloom so far organized three convocations where the graduates were honoured with turbans.

In the first, Sheikh Maḥmūd Ḥasan wrapped turbans around the heads of the alumni. In the second, Sheikh Thānwī, Sheikh Shabbīr Aḥmad, Sheikh Anwar Shāh and Sheikh Ḥusayn Aḥmad Madanī took the duty. The third convocation came out as the grandest of all. In 1980, Darul Uloom organized convocation under headship of Ḥakīm al-Islām ﵀ where 17000 alumni were honoured with turbans and certificates. The festive atmosphere of the grand affair attracted scholars, dignitaries, the diplomats of various Islamic countries, the office holding leaders and ministers of Indian government and millions of audiences. The messages of ministers and rulers of multiple Islamic countries were read out to the audience.

An overjoyed and overcrowded train from Pakistan especially arrived in Deoband in the leadership of Sheikh ʿUbaydullāh ﵀, Sheikh ʿAbdul Qādir Āzād ﵀, Sheikh ʿAbdur Raḥmān ﵀ and Sheikh Taqī ʿUthmānī.

The train halted at the makeshift station temporarily constructed right by the venue. The special train was ceremoniously wished 'bon voyage' by immigration, custom and healthcare officials at the Lahore station and subsequently warmly welcomed at the arrival in Deoband by the citizens and the Darul Uloom administration.

Every half an hour, a special train arrived in Deoband from various cities of India on 20th March. By the evening, Deoband brimmed with people. The administration erected the tents for the residence of the guests specially designating a camp to each country.

On the 21st March, the post office officially opened the sale of the stamp dedicated to the convocation. The head of Post office in Deoband presented a packet of the convocation postal stamp to the Rector thereby opening the sale of tickets in the stall put up nearby the venue. They were sold out in a matter of few hours.

The arrangement of Jumuʿah Prayer was in the enormous tent spacious enough to accommodate a million people at a time. Looking at the multitude of dignitaries, even the elevated stage spread over a huge piece of land that could sit about 3000 people at a time. The number of participant in Jumuʿah prayer touched the two million filling the venue of convocation, the tents of residence, the roads and wherever they could but still a significant number of people could not manage to offer prayer with that congregation, the largest ever in the recorded history of Deoband. It is noteworthy that all the other Masjids of Deoband had held the Jumuʿah congregation separately as usual. Ḥakīm al-Islām ﷺ led the multitude in Jumuʿah prayer of largest magnitude ever in Deoband's history subsequently praying Allah for the prosperity of Islam.

A mesmerizing sight where old and young alike, learned and unlearned together, servants from all walks of life holding their hands out with lowered head, tearful eyes and humble bearing were confessing their fragility to the Almighty. This display of humility and subordination ultimately secured the success of the convocation. The convocation comfortably completed without any untoward incident.

After Jumuʿah, the Egyptian recitor of global fame, Qārī ʿAbdul Bāsiṭ opened the inaugural session with his soulful and hypnotic recitation of the Qur'ān. Thereafter, Ḥakīm al-Islām ﷺ presented the welcome address. We carry the text of his address below looking at its historical significance;

Welcome Address:

First of all, we express the deepest gratitude to Allah Almighty on the occasion of this spiritual and historical gathering which is grandiosely taking place in the globally acclaimed seminary 'Jamia Islamia Darul Uloom, Deoband'. We thank Allah Almighty for enabling us to come together, see each other, refresh the Islamic brotherhood, refuel our love for Islam, and listen to a galaxy of legendary individuals with great contributions and achievements all in this small town. We express our delight at how these accomplished and enriched personalities sit with us shoulder to shoulder displaying the bond of Islamic fraternity which is but a blessing of Allah.

We hope that you will continue to visit us in future to motivate those serving the seminary and the Ummah.

Now, I would have the privilege in fulfilling my responsibility of welcoming the guests who crossed borders and bore great

discomfort of journey in order to grace us with their presence in this grand convocation only to gain Allah's pleasure. I extend a heartfelt welcome to the guests on behalf of the Advisory Council of the seminary, the teachers, the students, the alumni, the Indian Muslims and especially from the dedicated volunteers of the program.

Undoubtedly, only the unity of faith pulled off the miracle of bringing these great leaders and notable scholars in our midst. We sooth our eyes by beholding their gleaming faces with Islamic fraternal light; among them are scholars and sages, the commentators of the Qur'ān and the experts of Islamic Law, the theologians and the professors of Shari'ah, the proficient in Modern sciences and leaders of the states. Each single person among them is equal to an institution. The words fail us in expressing the gratitude they deserve.

We offer you our immense and unfathomable gratitude in shape of a prayer

Deoband: A town with a remarkable history:

Respected Guests!

Deoband, the town where we gather today, is an ancient town. The township, here, is traceable for almost 25 centuries back into the history. The town held respect of Hindus because of the temple (known as Devi Kund and it holds annual festival even today) which is an old destination of pilgrimage. The name of Deoband had its origin in 'Devi Kund'. The town initially named as 'Devi Ban' gradually changed to Deoband.

The small town treasures a number of heritage sites in shape of Masjids constructed in the times not precisely dated. The central

Masjid of Deoband is estimated to be constructed five or eight centuries ago according to two different opinions. A stone has 'Shāh Bahlul Shāh' inscribed on it. The Masjid of Khānqāh dates back to the rule of the Mughal emperor Akbar. The Masjid Peerzadgan is a heritage of the rule of Jahangir.

96 miles north of Delhi, on the 29.58 latitudes and 77.35 longitudes, the small town of Deoband spreads by the national highway that runs from Peshawar to Kolkata originally constructed by Sher Shāh Suri. The town gloriously showed signs of greatness and glory in it. However, the destiny ordained to spring a fountain of knowledge and wisdom to satisfy the thirst of seekers of the Prophetic guidance.

The foreseers and the mystics numerously made prophecies of the transformation of town into a residence of men of wisdom, literary geniuses, freedom fighters, and upholders of truth. In another words, the devoted prayers of the early dwellers of the town are about to be responded.

With the revolt of 1857, the times changed for the town. The starlight of education has begun to shine upon it. At a time when the British colonisers took the reign of the country after successfully spelling the decline upon the Muslim rule of Mughals dethroning the last of the emperors; at a time when Islamic prominence already begun to fade; its institutions plundered and deserted; the ignorance and deviation took roots; the polytheistic rituals replaced the lifestyle of the Prophet giving ways to atheism, naturism, and unrestrained freedom; when Muslim were in despair, agony and restlessness; when hangings and exile of Ulama became commonplace; in such deadly times, a group of Ulama meditated over ways to protect the Muslims, to preserve the Islam, and to

awaken in them a conscious understating of their political position. In the leadership of Imām Muḥammad Qāsim al-Nānawtawī ﵀, the group of ʿulamā' resolved to found an institute of faith leadership for Muslims to relearn the lost teachings of Islam and improve their cultural visibility.

A twig that one day was destined to become a colossal tree was planted. In Chattah Masjid, a mentor and a disciple sharing a name, Maḥmūd sat down under a pomegranate tree to found the globally renowned Darul Uloom. The day of its inauguration, Darul Uloom had no buildings, no resources, and no advertisement but most importantly it had an unshakable trust in Allah's power which is repeatedly stressed in the eight-point principles of Darul Uloom set by Imām Muḥammad Qāsim al-Nānawtawī.

Darul Uloom: A Global Movement of Islamic Revival:

The decline of Muslim regime in India had transnational implications particularly for the Islamic regimes in the rest of the world. The colonization of India extended to the colonization of many other countries and states. Similarly, the Movement of revival of faith initiated by namesake mentor and mentee came out like a sprout however was destined to eventually grow into a huge fruitful tree benefitting India and overseas.

Hence, the colonization spelt out global destruction and the movement launched by the founder of Darul Uloom became very effective not only in terms of the solidarity of Muslims internationally but also towards the national freedom struggle as the alumni of the same institution greatly contributed towards creating an anti-colonial atmosphere in India.

In no time, the Seminary played a critical role in the spread of Islamic education and anti-colonial sentiment globally. The alumni and forerunners of Darul Uloom have historically started many revolutionary movements of national political importance apart from their academic contributions. At a time when all the national organisations and groups were either undecided, scared or adherents of the British in 1857, the forebear of Darul Uloom declared the war against the British colonising forces first confronting the enemy in the battleground and later defeating him with the power of education. However, Darul Uloom is a silent harbinger of the globally endeared and enjoyed freedom.

The Fundamental Objective of Darul Uloom:

The fundamental objective of the Seminary is the education, promotion, practice, research and philosophical understanding of the Qur'ān, Ḥadīth and Islamic Sciences. In addition to that, another mission is the eradication of splitting bias and prejudice to unite the Muslim Ummah. History bears witness that Darul Uloom, as a school of ideology has always extended its friendship to all Muslim sects and it designed the inclusive curriculum to accommodate students from all schools of thoughts and ideologies. It offers courses beginning with the memorization of the Qur'ān, the commentaries and exegesis of Qur'ān, Ḥadīth, the science of transmission of Ḥadīth, and the Islamic Law, the Philosophy of Islamic Law. Along with the Revealed Islamic Science, it also imparts education of a number of rational and natural sciences such as, Logic and Philosophy, Arithmetic, Algorithm, Science, Medicine, Craft, Calligraphy, and Communication. The major Islamic disciplines and fields of study hold a dedicated departments or schools such as, School

of Qur'ān, School of Tajwīd, School of Persian, School of Mathematic, Department of Medicine, Centre for Vocational Skills, Department of Arabic Language and Department of Islamic Jurisprudent and Ifta. The institution has finally emerged as a full-fledged University which so far produced more than 16000 experts and specialists of various arts and sciences and number keeps growing on. These 16000 alumni are divided into orators, leaders, spiritual gurus, and educators. If we count the indirect learners of Darul Uloom including the ones educated by its alumni, the number goes into hundreds of thousands who are now actively contributing towards the building of a tolerant and prosperous societies in Asia, Europe, Africa, and Americas.

Imām Muḥammad Qāsim al-Nānawtawī and the fellow visionaries played their masterstroke by taking the initiative of founding educational institutions throughout the country in order to stabilize Muslims and help them regain solidarity. They had personally travelled to various cities and towns on their mission to establish institutions and consistently written to their devotees everywhere to do the same. The resultant chain of Madrasās of Deobandī school of thought helped Indian Muslims in fortressing and preserving their faith. Even today, the countless Madrasās are operating in India and overseas on the same ideological lines making valuable contribution through education and penmanship following the footsteps of the Prophet (peace be upon him) who proclaimed to be sent out as a teacher to educate people on good morals.

The Publications

The second striking contribution of the seminary is publication and compilation bearing out of the fearless and honest pen of its scholars. The catalogue lists down over 5000 titles published in Urdu, Arabic, Persian and English by Darul Uloom.

The pioneer of Darul Uloom Imām Muḥammad Qāsim al-Nānawtawī contributed over 25 books ranging from issues like Theology to Creed and Islamic Jurisprudence enriching them with textual and rational evidences. Following his legacy, his disciples turned this river streamed from him into a wondrous deep ocean. Among the major contributing penmen, Sheikh Thānwī tops the table for writing on Ḥadīth, Tafsīr, Fiqh, Theology, Taṣawwuf, Society, Politics and History stacking a sky-towering number of books approximately touching one thousand.

Sheikh Ḥabībur Raḥmān ʿUthmānī ﵀, the sixth Rector of Darul Uloom, Sheikh Abdul Aziz Gujranwala, Pakistan, Sheikh Khalīl Aḥmad ﵀, former lecturer Darul Uloom, and Sheikh al-Hind Maḥmūd al-Ḥasan Gangohī ﵀ are the first group of authors Darul Uloom produced. Subsequently, their disciples like Sheikh Shabbīr Aḥmad ʿUthmānī ﵀, the author of genuinely in-depth explanation of Muslim titled 'Fatḥ al-Mulhim', Sheikh Kifāyatullāh ﵀, Muḥaddith Jamia Ameeniyah, New Delhi, Sheikh Manāẓir Aḥsan Gīlānī ﵀, the editor of monthly '*Al-Qāsim*' and '*Al-Rashīd*', Sheikh Iʿzāz ʿAlī, Sheikh-ul-Adab, Sheikh Muftī Mahdī Ḥasan ﵀, Sheikh Anwar Shāh Kashmīrī ﵀, Sheikh Muḥammad Yusuf Binnorī ﵀, Sheikh Badr-e-ʿĀlam Meerthī ﵀ migrant to Madinah, Sheikh Shafīʿ ʿUthmānī ﵀,

Sheikh Saʿīd Aḥmad Akbarābādī ﷺ, the editor of monthly 'Burhan', Sheikh Manẓūr Nuʿmānī ﷺ, editor '*Al-Furqān*', Sheikh Muḥammad Idrīs Kāndhlawī ﷺ, Sheikh Ḥāmid al-Anṣārī ﷺ, and myself as the most humblest of disciples of Sheikh Kashmīrī ﷺ carried the legacy forward. Taking the golden chain of publication further, Sheikh ʿAbdul Ḥaque ﷺ, founder of Darul Uloom, Akora, Pakistan and Sheikh Minnatullāh Raḥmānī ﷺ, the rector of Jamia Raḥmāniyah, Munger Bihar from amongst the disciple of Sheikh Madanī ﷺ came up with wondrous works. Apart from them, thousands other mighty scholars with mightier pens presented their works illustrating all aspects of Islam and Muslims.

Along with the education, Darul Uloom also imparts moral, spiritual and ethical training to the students. Under the heading of spiritual education, Darul Uloom cleanses the negativity off the students and refutes the traditional mysticism which is no more than a combination of meaningless superstitions and whacky rituals. Therefore, the alumni of Darul Uloom carry themselves with self-respect, decency, and honour combined with humility, piety and righteousness. Darul Uloom is considered to be the largest Islamic seminary in the subcontinent hence earning a title of 'Azhar-ul-Hind' i.e. Azhar of India. Thousands of big and small madrasās have been contributing towards building a better society under the patronage of Darul Uloom leading thousands of pursuers of knowledge to the right path. Similarly, in the times of scientific advancement and rational understanding, the revelations become difficult to believe and follow. Hence, countering the obsession with logic, these alumni have painstakingly come up with a number of Theosophical theses which masterly refuted the logical

misconceptions, the inadequate civilizational interpretations, and economic ideologies. Although, Darul Uloom is going to present them certification today, however, they have done enough already to win themselves recognition and self-certification.

Distinct Educational Approach:

Darul Uloom lays special focus on the understanding of aḥādīth which forms the first commentary of the Qur'ān and a primary source of Islamic Law. Hence, the in-depth study of Ḥadīth paves the way towards the better understanding of Qur'ān and Fiqh. The syllabus majorly adopts the books on Tafsīr, Ḥadīth, Fiqh, the Philosophy of Fiqh, Theology, Arabic Literature, and Syntax. All the other Sciences in the syllabus are taught merely to the extent of introduction and familiarization.

The Darul Uloom's Chain of the Transmission of Ḥadīth:

The chain of transmission of Ḥadīth goes back from the teachers of Darul Uloom to Shāh Walīullāh Muḥaddith Dehlawī ﷺ. From Shāh Dehlawī, it goes all the way back to the Prophet (peace be upon him) sound and unbroken. Darul Uloom strictly follows the ideology of *Ahl al-Sunnah Wa al-Jamāʿah* which is deeply rooted in the Qur'ān, Ḥadīth, and the four Imāms of Fiqh. It holds on to the monotheism and the reverence of the messenger which had been the religion of all messengers. In determining right from wrong, it prefers revelation over rationale. Its followers attempt to understand the meaning and implication of a revelation through the interpretations and practices of the ancestors. In spite of that, the school of thought still views rationale and discretion as instrumental in arriving at the accurate understanding of revelations.

The Administrative Hierarchy of Darul Uloom:

An Advisory Council consisting of a group of noteworthy scholars and established leasers who possess a proven track record in their respective fields oversee the educational and administrative affairs of Darul Uloom. On behalf of the committee, the office of Rector practically runs the institution and implements the resolutions and recommendations of it. There are 24 departments consisting of 60 teaching faculties, and over 200 non-academic staff working under the supervision of the office of Rector. All these departments efficiently perform their duties to enhance the educational and teaching experience. The annual budget of the seminary now soared over 3 million which is managed by the office of accounts. Every year, the account office prepares a budget and gets it properly approved from the committee and adequately audited at the end of the financial year.

The Historical Contribution of Darul Uloom on Social and National Level:

Darul Uloom never confined itself merely to the academic and educational activities rather it actively participated in political and social activities within the framework of Islamic guidance. The founding fathers of Darul Uloom bravely registered their name in the history of nation building. Sheikh Sayyid Aḥmad Shahīd Barelwī and Sheikh Ismael Shaheed have drawn the line of Jihad with their blood to highlight the importance of sacrificing everything for a just cause. Darul Uloom and its alumni see those bloodlines like a shining star. Later on, Sheikh Gangohī ﵀, the patron of Darul Uloom practically wielded the sword to fight the British imperial forces in the battleground of Shāmlī. The founding father Imām Muḥammad Qāsim al-Nānawtawī ﵀ led the revolt against the same from the forefront.

The mantle later was taken by his disciples like Sheikh al-Hind who contrived the Silken Letter Movement in 1915 with the capable assistance of Sheikh ʿUbaydullāh Sindhi ﷺ, Sheikh Muḥammad Miyān Deobandī ﷺ aka Sheikh Mansur Ansari, and Sheikh Sayyid Ḥusayn Aḥmad Madanī ﷺ. In short, thousands of alumni had offered their lives to bring India closer to the freedom. Sheikh al-Hind was exiled to the Island of Malta for five long years. Upon his release, he passionately continued to lead his followers to engage in Jihad against the British regime. Thereafter, Darul Uloom played a vital role in the subsequent Khilāfah Movement throughout the second decade of the twentieth century and Freedom Struggle in thirties.

The inherent vision of Islamic supremacy later compelled the runners of Darul Uloom to support the declaration of Saudi Arabia into an Islamic state on the hands of King Abdel Aziz ﷺ. A delegation of Darul Uloom travelled to Saudi Arabia to assert the solidarity with the government. In the recent past, when Middle Eastern conflict between Israel and Palestine got escalated, Darul Uloom issued a Fatwa to appeal all Muslims to collectively come in solidarity with Palestine overlooking the sectarian divide which brought the Indian Muslims together to protest against the Israeli tyrannies.

Similarly, whenever Indian Muslims were subjected to oppressions and systematic plots for widening sectarian rifts, Darul Uloom endeavoured to unite them in order to curb the sentimental manipulation which resulted into the establishment of All India Muslim Mushāwarat under the headship of Sheikh ʿAtīqur Raḥmān ʿUthmānī, a Darul Uloom's alma meter, with the objective of creating social and organisational harmony amongst Muslims. In the light of it, if Darul Uloom and Indian Muslims demand the

Muslim World to cooperate and partner up with them in terms of education, cultural exchange, and other joint ventures, then it should be warmly welcomed and accepted.

Darul Uloom vs Anti-Islamic Movements:

A number of extremist religious and political Movements surfaced under the British regime's indirect patronage with the objective of planting scepticism and separatism in the minds of countrymen in relation to their political ideology and religions resultant in divide and deviation. Darul Uloom bravely came forward and countered these movements containing the countrymen and fellow Muslims from the systematic pollution conspired by the British regimes. In the consequence of the relentless resistance displayed by Darul Uloom, a number of those movements now shrank to barely existing cults.

No country is self-sufficient in running all its affairs independently as the transnational interdependence emerged as the new truth of our time. Hence, the stability and security of a state now hugely depends on the cross-border relations with the neighbouring countries. Be it the national politics or the local administrative issues, everything is now manifesting in global colours. Therefore, even Darul Uloom foresaw the need to officially go global. Matter of fact, Darul Uloom had never been obsessively local shying away from international engagements. Its dignitaries and participants took part in multiple international conferences including International Conference of Muslim World, Egypt, Muslim World Leagues, Makkah, International Seerat Conference, Doha, International Conference of Geography, Riyadh, and so on. In addition to that, Darul Uloom deputed many delegations to Kuwait, Saudi Arabia, and U.A.E in regard with the preparation of this convocation. So much so, the circle of authors at Darul Uloom contributed many

articles focussing the topic of inculcation of moral in the children on the demand of Muslim World League. Even today, Darul Uloom aims at global promotion of the Islamic cultural values and at providing counter narrative to the misconceptions about Islam with the collective effort of Islamic world.

We deemed it mandatory to invite the noteworthy scholars of Islamic World and exhibit the services of Darul Uloom to them. By no means, we intend to impose the sectarian or ideological superiority of Darul Uloom through a boastful display of its well-accomplished past rather we seek guidance on how to prepare an all-inclusive future roadmap for Muslim world in the light of the achievements of past. We envision creating the faith-driven brotherhood, mutual cooperation, educational partnerships, and ideological harmony which encourages resiliently promoting Islam through practice. We aim at reawakening of fortitude of Islam's first generation and curbing the timidity and hopelessness that eats the souls of Muslims today. If Islam's objective is to invite people to the worship of one true God and salvation of mankind, no way a Muslim's goal of life should be different! The only route that takes us to our goal goes through collective conscience, collective efforts, and cooperation because the world now grew a habit of listening to everything done on global scale. We finally arrived in an age where local became global including politics, economy, trade, war, peace and even entertainment.

Naturally, the call to Islam should now become an international buzzword particularly when Islam came as a religion for all forever. Now is the time when the beginning of the Qur'ānic prophecy of global expansion and acceptance of Islamic faith should manifest. The potential for Islam to globally bloom and blossom has never been more than today.

After successfully grooming a huge group of disciple into the practitioner and preacher of the Qur'ān and Ḥadīth, Darul Uloom, in the light of recent international developments, envisions that the Ummah critically needs to take forward the global Islamic mission of introducing Islam to everyone everywhere collectively which so far was taken up individually or institutionally.

The Call of Academic Exchange for Global Daʿwah Mission:

The most pressing challenges the Ummah faces today is primarily to launch a global mission of Daʿwah and an internal reformation movement. We vitally need to locate the leaks in our system to deter the external infiltration which deteriorates the condition of the society. The unlearned people usually go astray through the route of superstitious practices and unchecked obedience. The most convenient way to curb this evil is education. The educated people usually deviate led by the scepticism and imagination correctible through reasoning and reassurance. The rulers cross the limit manipulated by the inordinate desire for power and prestige changeable through sympathetic counselling and therapy which requires Muslim experts of psychoanalysis who could reach out to the people in power and subconsciously convince them to the spiritual cleansing.

In a nutshell, we must meditate over an intelligent distribution of responsibilities to achieve diverse Daʿwah related goals which also involves taking care of the expenditure too. I propose you all to contemplate over the possibilities of establishment of a multinational Islamic Fund. Darul Uloom wholeheartedly offers all its educational and promotional facilities for any initiative taken in that direction.

We also seek your expert advice over the possibilities in the area of academic partnerships, inter-university scholarships, and cultural exchange programs with Islamic seminaries all over the world. The educational partnerships and academic exchanges emerged as great enablers in modern times. Not only they give the opportunity to understand each other but also very assistive in working in coordination towards a shared goal. If we come together on an educational platform, we can better defend Islam against the forces constantly working to malign it.

I took it as a duty to briefly introduce Darul Uloom and to honestly present everything on which we need opinions, comments, feedback and guidance of our esteemed dignitaries. I hope this convocation will be usefully informative for all of us.

I close the welcome and opening note with an apology for taking your time and with expressing deepest thanks to the president, the dignitaries, and the audience.

Your Sincerely
Muḥammad Ṭayyib
Rector Darul Uloom Deoband
25-Rabiul Awwal 1400 AH

13/02/1980

Arabic Text:

الحمد لله رب العالمين والصلاة والسلام علي سيد المرسلين و علي آله وأصحابه أجمعين.

سماحة الرئيس والسادة المشاركين في الاحتفال! نحن نشكر الله عز وجل أولا علي أنه أتاح لنا في هذه البلدة المتواضعة فرصة سعيدة للاجتماع مع العلماء الأعلام، وأقطاب الفكر الاسلامي، ورجال التربية والتعليم، والشخصيات البارزة، حيث تتمثل لنا روح التضامن الاسلامي والأخوة القوية الإيمانية بمناسبة هذا الاحتفال الديني العظيم الذي يقام في أكبر وأقدم الجامعات الإسلامية في شبه القارة الهندية "دار العلوم بديوبند"

إننا نشعر ببالغ الفرح وكامل السرور والابتهاج بأن هؤلاء الكبار من العلماء والسادة لبّوا دعوة أمثالنا الصغار وهم يقدمون اليوم أروع صورة التضامن الإسلامي في قوالب مادية ملموسة مع رفض جميع فوارق الجنس والوطن وامتيازات اللون والعنصر فنراهم جالسين معنا في جو المودة والإخاء. هذا من فضل الله العميم، ورحمته الواسعة، وصدق الله العظيم: "لو أنفقت ما في الأرض جميعا ما ألفت بين قلوبهم، ولكن الله ألف بينهم انه، عزيز حكيم" الآية.

نسأل الله سبحانه، أن لايكون هذا آخر عهدنا بكم، بل لا تزال تتكرر زياراتكم و دائما تحصل لنا فرصة الاجتماع بكم والاستفادة منكم.

عواطف الشكر والامتنان

اعتبروا واجبي العظيم ومسؤليتي اللازمة أن أقدم إلي جميع الوافدين الذين تحملوا صعوبات السفر وشاركوا في هذا الاحتفال الديني الدولي لوجه اللهؐ عواطف الشكر والامتنان أصالة عن نفسي و نيابة عن أصحاب الفضيلة أعضاء المجلس الاستشاري للجامعة وجميع أساتذتها المخلصين وطلابها الطموحين ورجال العمل والإدارة وجميع مسلمي الهند وخاصة عن الذين واصلوا العمل لعقد هذا الاحتفال ليلا ونهارا وساهموا في إنجاحه.

إن هذا الاجتماع الرائع دليل علي خلود الإسلام ورسالته العامة الشاملة حيث نري اليوم بيننا أعلام الأمة وأقطاب الدول جالسين معنا في صف كالأخوة المتحابين المخلصين، فمنهم العلماء والأتقياء، والمحدثون، والمفسرون، والفقهاء، والأصوليون، والموهوبون، والأذكياء، ومشيخة الأمة، والزعماء إلي جانب الكتاب، والمثقفين، والقادة، والباحثين، بل شخصيات عديدة تعتبر جامعة مستقلة بسبب خدماتها الجليلة نحو الإسلام والمسلمين والبيان يقصر عن تعبير ما يجيش في نفوسنا من عواطف الشكر والتقدير فلا نستطيع أن نؤدي واجب الاحتفاء والتكريم، فنكتفي بالدعاء من اللهؐ سبحانه بقلوب مليئة بالروح الإيمانية والإخلاص الموفور والعواطف الأخوية الإسلامية التي هي أعلي وأسمي من حدود البيان والتعبير بأن يجازيكم اللهؐ خيراً في الدنيا والآخرة.

بلدة تاريخية مركزية

أيها السادة الكرام! إن بلدة ديوبند التي تشهدونها اليوم بلدة قديمة، يخبرنا التاريخ بعمرانها منذ زمن عريق من نحو ثلاثة آلاف سنة، ومنذ ذلك الوقت تحظي هذه البلدة الصغيرة بالقداسة لأن مركزاً عظيماً للدين الهندوكي بإسم "ديوي كند" يوجد ههنا، و يقام الموسم الكبير السنوي حتي اليوم. كان إسم هذه البلدة "ديبي بند" نسبة الي مركز الدين الهندوكي "ديوي كند" و نقل هذا الاسم كابراً عن كابر وجري فيه التغير حتي صار "ديوبند".

يبلغ عدد المسلمين في هذه البلدة نحوعشرين ألفا ويوجد فيها أكثر من مأة مسجد، كثير منها تذكار لعصور الأباطرة المغول، والمسجد الجامع يوجد منذ خمس مأئة عام أو ثماني مائة عام، مكتوب في لوحته الحجرية اسم "الشاه بهلول" و "مسجد حي خانقاه" تذكار لعهد الامبراطور "أكبر" ومسجد "سرائي پير زادگان" من آثار عهد الملک جهانگير.

تقع هذه البلدة من خطي عرض ٢٩-٥٨ و خطي طول ٧٧-٣٥ علي بعد اثنين و تسعين ميلا في جانب الشمال من دلهي في ولاية أترابراديش، والشارع الكبير الذي رصفه الملک شير شاه السوري من فشاور الي كلكتة يمر بجانب من هذه البلدة.

إن بلدة ديوبند العريقة كانت تحمل المركزية والقداسة منذ أقدم العصور فشاءت قدرة اللهّٰ أن تحولها إلي قداسة إسلامية و يجعلها مصدر إشعاع إسلامي، فأجرت

نبعاً صافياً متدفقاً بالعلوم الشرعية وسع ربوع الهند وانتشر في دول العالم المختلفة و سقي الأمكنة القاحلة الجرداء وجعلها صالحة للتنمية والإنبات.

قد تفرس الربانيون والصلحاء بنورهم الايماني أن هذه البلدة ستكون مركزا للعلماء الربانيين وفحول الأدباء والمجاهدين والأبطال المكافحين للحرية والاستقلال، وستعلو كلمة اللهّٰ المباركة بالأذان وحلقات الذكر والتلاوة وجموع المقيمين الصلاة.

نشأة الجامعة و تأسيسها

بعد ثورة عام ١٨٥٧م بدأت نهضة جديدة في تاريخ هذه البلدة وطلع فجر للحياة العلمية والروحية حينما كانت الهند في براثن الإنجليز وكانت سيطرتهم قائمة في سائر أنحاء البلاد ولم تبق من دولة الإسلام والمسلمين سوي الآثار الدالة علي مجدهم السالف، وكانت الحكومة المغولية قد لفظت أنفاسها الأخيرة وانقرضت سلطة المسلمين نهائيا، وأوشكت شعائر الاسلام علي المحو والدثور وصارت المدارس الدينية والمراكز الإسلامية العامرة خراباً خالياً عن طلاب علوم الدين، ولم يبق الوعي الإسلامي في نفوس المسلمين وغشيتهم الظلمة والجهالة وتسربت في المجتمع البدع والخرافات التي قامت بإسم الإسلام وتركت سنن الأنبياء والرسل عليهم السلام، تسمم الجو بالإلحاد والوثنية، وأصاب المسلمون بالقنوط والاضطراب. وأما العلماء فأقيمت لهم المشانق أو واجهوا مشاكل الجلاء والتشريد، فشعر عديد من العلماء الربانيين بهذا الموقف الحرج وقاموا بحفظ كيان

الأمة المسلمة المضطهدة وإنقاذ المجتمع الإسلامي من اللادينية والفوضوية، وإنشاء الوعي الديني والفكرة السياسية الصحيحه في نفوس المسلمين، فاهتدوا وساروا في نور اللهّٰ. فهو الذي سايرهم ورافقهم في هذه اليقظة الدينية الجديدة والشعور بالمسؤلية، و كان أول من وضع خطة إنقاذ مجتمع المسلمين من الوثنية، واللادينية، والقنوط، والاضطراب هو الإمام الأكبر الشيخ محمد قاسم النانوتوي رحمه الله تعاليٰ من حيث أنه اقترح إنشاء مدرسة دينية تقوم بنشر تعاليم الكتاب والسنة في ربوع الهند بطريق إلقاء الدروس والتصنيف والتاليف، والتربية والتثقيف وتعيد إلي المسلمين مجدهم السالف وتحافظ علي دينهم السماوي الحنيف وتحيي قلوبهم الميتة، و تشعل الغيرة الدينية في نفوسهم فألقيت نواة الحركة الإسلامية التعليمية، ذات رسالة خالدة وشاملة في مسجد "تشته" تحت شجرة الرمان بتاريخ ١٥/ محرم عام ١٢٨٣هـ/ الموافق ٣٠/ من مايو عام ١٨٦٦م وأقيم معهد بمعلم واحد وهو الملا محمود و طالب واحد وهو محمود حسن، وهذا هو الطالب الذي نبغ وعرف بشيخ الهند، لم تكن حين ذاك بناية خاصة لهذا المعهد الخامل الذكر ولا ثروة ضخمة يعتمد عليها، ولا وسائل النشر والدعاية إلا أنه كان يملک ثروة التوكل علي اللهّٰ عز وجل والثقة به، وهذا هو هدف مؤسس الجامعة، الإمام الأكبر الشيخ محمد قاسم النانوتوي رحمه الله -تعاليٰ- حيث أنه وضع المباديئ الثمانية الأساسية لإدارتها، وأكد تاكيدا شديدا علي الاحتفاظ بالتوكل علي اللهّٰ في جميع الأمور دون الاعتماد علي غيره.

الجامعة حركة عالمية لإحياء الدين القيم

جدير بالاعتناء أن كارثة انقراض حكومة المسلمين في الهند وانتهاء آثارهم العلمية والدينية لم تكن كارثة محلية ذات أبعاد محدودة وإنما كانت كارثة دولية. حيث تأثرت بها دول العالم الاسلامي كلها، فأصبحت فريسة الاستعمار وحرمت من الحرية، هكذا لم تكن حركة هؤلاء العلماء في ديوبند حركة محلية محدودة و إنما اتسعت رقعتها حتي انتشرت في جميع أنحاء العالم. وكان العلماء أحسوا بعالمية هذه الحركة في بداية الأمر وأدركوا ما تؤدي مجهوداتهم إلي الأثمار الناضجة الحلوة في صورة الرسالة المحمدية المنتشرة في أقصي بلاد الأرض، فكما كانت كارثة الهند عالمية، كانت هذه النهضة العلمية واليقظة الدينية أيضا ذات صبغة عالمية ونطاقها لم ينحصر في إطار الدين والشريعة وإنما تجاوز حتي وسع جميع العالم وانتفعت بها الأقوام والشعوب والدول والحكومات، ولما استقلت الهند وتحررت بعد مرور مائة عام من مجهودات علماء دارالعلوم بديوبند، بدأت تتحطم أغلال الاستعباد عن الدول الاسلامية الأخري التي كانت تكبلت وتقيدت بها وزال حجر عثرة عن طريق دين الإسلام ورسالته الخالدة ثم انتشرت أشعة هذه الجامعة العلمية المستمدة من نور اللهّٰ تعالٰي في جميع قارة آسيا بل في افريقيا وأوربا وأمريكا أيضا.

الحقيقة أن فضل استقلال البلاد المختلفة يرجع إلي الجامعة الاسلامية دارالعلوم بديوبند لأن علماءها ومشيختها قد لعبوا دوراً طليعيا في مطاردة الاستعمار

البريطاني وقاموا بخدمات غالية في شتي مجالات الحياة السياسية والثقافية والاجتماعية للمسلمين، كما ساهموا في النشاطات العلمية والدراسية والأخلاقية والتربوية و بدأوا ينفخون في نفوس الشعب المسلم الهندي روح الحرية منذ عام ١٨٥٧م ومن سواهم من المواطنين الهندوكيين فهم كانوا في سبات عميق أو في خوف وذعر أو في التجاء وتملق، ولكن علماء الجامعة الربانيين كافحوا ضد الانجليز الغاصب أولا بالسيف والأسلحة الحربية، وقامت معركة شاملي المعروفة، وبالأسلحة المعنوية والعلمية ثانيا، فهذه الأسلحة العلمية والمعنوية كانت أشد نفاذاً وأكثر تاثيراً قد أقضت مضجع العدو المستعمر فلم يسعه إلا أن يهرب من هذه البلاد ومن الدول الأخري.

إن تاريخ هذه الجامعة حافل بمثل هذه المآثر والخدمات الجليلة والإنجازات الرائعة.

الأهداف الأساسية التي تبنتها الجامعة

يهدف المنهج الدراسي لهذه الجامعة إلي نشر تعاليم الكتاب والسنة وتطبيقها في مجتمع المسلمين و إنقاذهم من التنافر والتباغض والعصبية وجعلهم في صف واحد متمسكين بالتضامن والوحدة والأخوة والمحبة، فيشهد التاريخ علي أن هذه الجامعة فتحت أبوابها لجميع طبقات المسلمين وأنشأت العلاقات الأخوية والودية معهم فوضعت منهجها الدراسي جامعا شاملا لا تخرج من إطاره أي طبقة من

المسلمين، فهو يضم المبادي الشرعية والفنون المختلفة من القرآن الكريم إلي علم التفسير وأصوله وعلم الحديث و أصوله، وعلم الفقه الإسلامي و أصوله، وعلم العقائد الدينية الصحيحة، واللغة، والأدب، والبلاغة، والبيان، والمنطق، والفسلفة، والحساب، والجغرافيا، ومباديئ العلوم العصرية، وعلم الطب، و فنون الصناعة المختلفة، وفن الخط والنسخ، واعتبر كل قسم ديني، كلية مستقلة مثل كلية القرآن، وكلية أصول الدين والشريعة، كلية الدعوة والإرشاد الديني، كلية أصول الفقه، كلية اللغة والأدب، كلية الطب، حتي صارت هذه المدرسة جامعه إسلامية بالمعني الحقيقي، فأنجبت لحد الآن المتخصصين في الفنون المختلفة نحو ستة عشر ألف متخرج منهم المعلمون، والدعاة، والخطباء، البارعون، والزعماء، والباحثون، والكتاب، والمؤرخون، والأطباء الماهرون. و هذا العدد الكبير للذين تخرجوا في الجامعة و حصلوا علي شهادة الفضيلة، وأما الذين درسوا واستفادوا بواسطة أبناء الجامعة فيبلغ عددهم مئات الألوف و يقوم هؤلاء المتخرجون اليوم بخدمات غالية للإسلام والمسلمين في شبه القارة الهندية بل في سائر أنحاء قارة آسيا، وإفريقيا، وأوربا، وأمريكا.

ولما كان الإمام الأكبر الشيخ محمد قاسم النانوتوي -رحمه الله- يهدف إلي إقامة المدارس الإسلامية ويحمل فكرة إنشاء المراكز العلمية الدينية التي تقوم بنشر تعاليم الكتاب والسنة وتحتفظ بالكيان الإسلامي وتوقظ المسلمين المنغمسين في الجهل والتقاليد الخرافية، أنشأ عديداً من المعاهد الإسلامية في البلاد المختلفة ثم

أقام تلاميذه الكبار شبكة المدارس الدينية في شبه القارة الهندية. والحقيقة أن هذه المدارس الإسلامية والمعاهد الدينيه وسيلة وحيدة لبقاء الدين الإسلامي والشريعة الإسلامية في الهند، يشهد التاريخ علي أن هذه الفكرة نجحت نجاحا ملموسا حتي توجد آلاف من المدارس والمعاهد التي تتصل بمدرسة فكر ديوبند، وتنتهج مناهج الجامعة، و هي منبثة في قارة آسيا، و إفريقيا، وأوربا. يقوم بها متخرجوا الجامعة بالخدمات العلمية، والدراسية، والدعوية، فإن للتعليم والتربية أهمية بالغة في ريادة المسلمين ريادة دينية وتثقيفهم ثقافة إسلامية، و أن النبي العربي محمدا ﷺ أخبرنا عن رسالته ودعوته بأنه بعث متمما لمكارم الأخلاق، حيث وردفي الخبر "إنما بعثت معلما" أو "إنما بعثت لأتمم مكارم الأخلاق" نظرا الي ذلک رکز علماء الجامعة جهودهم بصفة خاصة علي التعليم والتربية، وقاموا بدور بناء.

خدمات الجامعة في مجال التصنيف والتأليف

كما قام علماء الجامعة بخدمة الإسلام والمسلمين بالتربية، والتعليم، والدرس والتدريس. قاموا بالتصنيف والتأليف أحسن قيام حيث يبلغ عدد مصنفاتهم أكثر من خمسة آلاف من الكتب الأردية، والعربية، والفارسية، والإنكليزية، ولا تدرک عدد ذخيرتهم الكتابية أية مدرسة فكرية إسلامية في شبه القارة الهندية.

فمنذ بداية الأمر بدأ علماء الجامعة يؤلفون الكتب الدينيه العلمية فالإمام الأكبر الشيخ محمد قاسم النانوتوي-رحمه الله—وضع أكثر من خمسة وعشرين كتابا، تتدفق مؤلفاته بالمعارف والعلوم النادرة، أثبت فيها المبادئ الأساسية العقائدية والفقهيه وأقام عليها دلائل عقلية وحسية في أسلوب بارع، وبعد ذلک قام تلاميذه بإعداد المؤلفات الضخمة في علم التفسير، والحديث النبوي، والفقه، والكلام، والإنشاء والأدب، والاجتماع والسياسة، والتاريخ والجغرافيا، وغيرها من العلوم المختلفة. ففي طليعة علماء الجامعة الكتاب، حكيم الأمة الشيخ أشرف علي التهانوي-رحمه الله-، فهو أكثر الناس تاليفا ترک خلفه نحو ألف كتاب مطبوع مابين صغير وكبير، و ليس موضوع ديني يحتاج إليه المسلمون في هذا العصر إلا وله فيه كتاب أو رسالة أو موعظة مطبوعة، و غيره من العلماء الأفذاذ الذين صنفوا المؤلفات أمثال العلامة الشيخ حبيب الرحمن العثماني-رحمه الله-رئيس الجامعة الخامس، والمحدث الشيخ عبد العزيز- رحمه الله-غوجرانواله بباكستان، والمحدث الشهير الشيخ خليل أحمد السهارنفوري-رحمه الله- والعلامة الجليل شيخ الهند محمود حسن -رحمه الله-، ومن تلاميذه شيخ الإسلام بباكستان العلامة المحدث الشيخ شبير أحمد العثماني-رحمه الله- صاحب كتاب "فتح الملهم" والعلامة المفتي الشيخ كفاية اللهّ-رحمه الله- "رئيس جمعية علماءالهند" السابق، والكاتب البارع العلامة الشيخ مناظر أحسن الكيلاني- رحمه الله-

رئيس تحرير مجلة "القاسم" و"الرشيد" وصاحب المؤلفات النادرة، وشيخ الأدب والفقه محمد إعزاز علي-رحمه الله-، والمفتي الشيخ مهدي حسن-رحمه الله-، رئيس قسم الإفتاء السابق "التابع للجامعة" والعلامة المحدث البارع الشيخ محمد أنور شاه الكشميري- رحمه الله-، والبطل المكافح المحدث حسين أحمد المدني-رحمه الله-، ومن تلاميذ الشيخ الكشميري، المحدث الشهير الشيخ محمد يوسف البنوري -رحمه الله-، والشيخ بدر عالم الميرتهي -رحمه الله، والعلامة المفتي محمد شفيع الديوبندي، المفتي الأكبر في باكستان سابقاً، والباحث الإسلامي الشيخ سعيد أحمد الأكبرآبادي-رحمه الله- رئيس تحرير مجلة "برهان" الراقبة، ورئيس القسم الديني في جامعة عليگرهـ سابقا، والمحدث الشيخ محمد منظور النعماني -رحمه الله- رئيس تحرير مجلة "الفرقان" لكناؤ، والمحدث الشيخ محمد إدريس الكاندهلوي-رحمه الله- ، وأنا أيضا تلمذت علي العلامة الكشميري، ويبلغ عدد مؤلفاتي أكثر من مأة، و من تلاميذ الشيخ حسين احمد المدني -رحمه الله-، الشيخ عبدالحق-رحمه الله- مؤسس الجامعة دار العلوم بأكورة ختک في باكستان، والكاتب الإسلامي الشيخ محمد ميان الديوبندي-رحمه الله- المحدث بالمدرسة الأمينية دلهي، الشيخ منت اللهّٰ الرحماني-رحمه الله-، سكريتر بهيئة قوانين الأحوال الشخصية للمسلمين، والشيخ حامد الأنصاري غازي-رحمه الله- ، وغيرهم من الكتاب البارعين.

تمتاز الجامعة بين الجامعات الهندية الأخري بالمصنفات الزاخرة التي تعرض الشريعة الإسلامية عرضا يتطابق مع مقتضيات العصرالراهن، كما أن الجامعة مركز للدعوة والإرشاد الديني والتعليم والتربية، فهي توفر للطلاب الجو الصالح الإيماني، والمجتمع الأخلاقي الثقافي، وتهدم بناء البدع والرسوم التي حدثت في المسلمين بإسم التصوف، وتربي الطلاب تربية روحية في ضوء تعاليم الكتاب والسنة، فيتمتع خريجوها بالتواضع وانكار الذات والصبر والقناعة والتطوع والإخلاص كما يتمتعون بالغيرة الإسلامية، وغني النفس، والوقار، والاتزان، والهدوء.

إن الجامعة أم الجامعات الإسلامية في شبه القارة الهندية تلقب بـ "أزهر الهند" انبثقت منها آلاف من المدارس والمعاهد الإسلامية، ويهتدي اليوم آلاف من الناس بعلومها، ويحافظون بها في الهند علي إيمانهم متمسكين بالسنة النبوية والمعتقدات الصحيحة .

جدير بالذكر أن الفكرة الراهنة لا تقتنع إلا بالمحسوسات ولا تكاد تؤمن بالمعقولات والمنقولات، وهذا أمر يعرقل نشر الإسلام، فوضع علماء الجامعة مئات من مؤلفات في العقائد مستمدين بمدرسة فكر الجامعة، وردوا علي جميع الشكوك والشبهات من المدنية والاقتصاد، فهؤلاء العلماء وإن كانت تناط بهم العمائم اليوم، وتمنح لهم الشهادات ولكن خدماتهم أجازتهم وشهدت لهم بالفضيلة من قبل.

امتياز الجامعة في الدراسة

تصرف الجامعة أكبر عنايتها إلي دراسة الحديث النبوي بناء علي أنه مصدر أساسي للتشريع الإسلامي و تفسير للقرآن الكريم و أن التضلع من علم الحديث يسهل علي الإنسان العلوم القرآنية، و يفتح الطريق إلي الفقه وعلم التشريع.

يشتمل منهج الجامعة الدراسي علي علم التفسير و أصوله، والحديث و أصوله، والفقه، والكلام، والأدب العربي، والمعاني والبلاغة، وما عداها من العلوم الأخري العقلية وغيرها فهي لا تعتبر أساسا وإنما تدرس كالعلوم الآلية.

نسب الجامعة العلمي

تنتمي الجامعة بواسطة علمائها الكبار إلي الإمام الأكبر ولي اللهّ بن عبدالرحيم الدهلوي-رحمه الله- ومنه إلي الرسول العربي محمد ﷺ بالسند المتصل، تعرف الجامعة بشدة التمسک بعقائد أهل السنة والجماعة المأخوذة من الكتاب والسنة.

إن هدف الجامعة الأساسي غرس التوحيد وعظمة الرسالة المحمدية. وللنقل والرواية أهمية بالغة لدي علماء الجامعة، فهم يأخذون معاني الكتاب والسنة ومراداتها من أقوال السلف مع أنهم يعتبرون الدراية والتفقه في الدين جزءاً هاما في فهم معاني الكتاب والسنة.

يشرف علي جميع أعمال الجامعة الإدارية والدراسية مجلس أعلي مكون من شخصيات الهند البارزة، والعلماء الأعلام، وأقطاب الفكر الاسلامي، يحظي بعضهم بالشهرة العالمية، يسمي هذا المجلس بالمجلس الاستشاري. يتولي رئيس الجامعة تنفيذ جميع الشؤن الإدارية. وتجري تحت إشرافه أربعة وعشرون قسما للإدارة، و ستون أستاذا و أكثر من مئتي موظف يمارسون العمل وفق النظام المقرر. تهدف هذه الأقسام إلي تحقيق ما يحتاج إليه الأساتذة والطلاب وإصلاح إدارة التعليم، تبلغ ميزانية الجامعة ثلاثة ملايين روبية هندية، و أمرها يرجع إلي "قسم الحساب" فهو يتمها و يعرضها علي مجلس الشوري للموافقة عليها، ثم يفتش حساب الميزانية رسمياً، ولا تقبل الجامعة أي اعانة من الحكومة المحلية، و تبرعات عامة المسملين هي التي تغطي ميزانيتها.

خدمات الجامعة الاجتماعية والسياسية

هذا إلي أن الجامعة لم تجر نشاطاتها في مجال الدرس والتدريس فحسب بل ساهمت ولا تزال تساهم في الأمور السياسية والاجتماعية مساهمة فعالة بدون خروج من نطاق الشريعة.

إن مآثر علماء الجامعة في السياسية معالم الطريق للآخرين، فإنهم اقتفوا آثار المجاهدين في سبيل اللهّٰ السيد أحمد شهيد البريلوي-رحمه الله-، والشيخ إسماعيل

شهيد الدهلوي -رحمه الله-، وكان الإمام الأكبر الشيخ محمد قاسم النانوتوي- رحمه الله- في طليعة المجاهدين في سبيل اللهّ عام ١٨٥٧م جاهد بالسيف هو والعالم الرباني الشيخ رشيد احمد الكنكوهي- رحمه الله- ضد قوات الإنكليز في معركة شاملي، ثم قام بهذه الحركة النضالية ضد الإنكليز تلميذ الإمام الأكبر، شيخ الهند محمود حسن-رحمه الله-، رئيس هيئة التدريس السابق للجامعة، وقام بحركة سياسية معروفة بخطة "الرسائل الحريرية" عام١٩١٥م وأنشأ مركزها في افغانستان وفي شتي الدول، فرافقه الشيخ عبيد اللهّ السندهي -رحمه الله-، والشيخ محمد ميان- رحمه الله- المعروف بالشيخ منصور الأنصاري، والبطل المكافح الشيخ حسين احمد المدني -رحمه الله-، واستشهد آلاف من الناس في هذا الجهاد الباسل، وبقي كثير منهم غزاة في سبيل اللهّ، وأما قائد هذه الثورة شيخ الهند- رحمه الله، فهو ذاق بنفسه مرائر الحبس والاعتقال في جزيرة "مالطة"، وبعد الإطلاق أقام جمعية علماء الهند لتحقيق هذا الهدف السامي، فأشرف عليها مدة والآن تقوم هذه الجمعية بخدمات الإسلام والمسلمين و تجري أمور إدارتها تحت إشراف علماء الجامعة.

كما ساهم هؤلاء العلماء في حركة الخلافة عام ١٩٢٠م ثم في حركة تحرير الهند عام ١٩٣٠م وبفضل هذه الحركة وهذه العواطف الإيمانية التي تدفقت بها شخصيات علماء الجامعة أيدوا مملكة جلالة الملك عبدالعزيز آل سعود لما أسسها في جزيرة العرب، فوصل عديد من علماء الجامعة إلي الحجاز، ولما ثارت حركة

تحرير فلسطين، أصدرت الجامعة الفتوي أولا ضد الصهيونية والاستعمار البريطاني، و احتجت احتجاجا صارخا ضده، و جمعت جماعات المسلمين المختلفة علي رصيف واحد، ووحدت كلمتهم، فجعلتهم متحابين كلما ثارت النزاعات والاختلافات في المسائل الفرعية لتشتيت شملهم وتمزيق جمعهم، وأنشئت لإجراء الشؤن الإدارية للمسلمين جمعية باسم "المجلس الاستشاري لمسلمي الهند" يرأسها الآن المفتي الشيخ عتيق الرحمن العثماني -رحمه الله- المجاز من الجامعة وعضو مجلس الشورى.

تستحق الجامعة في ضوء تاريخها الذهبي المجيد الحافل بالبطولات والأمجاد عناية علماء العالم الاسلامي وقادة الدول في مجال العلم والدراسة، والمدنية والحضارة، والاجتماعية والثقافة، فإن علماء الجامعة قاموا مع علماء البلاد الأخري ضد كل حركة مست كرامة الدين الحنيف و كدرت صفو حياة المسلمين الاجتماعية، لا سيما قام علماء الجامعة في وجه الحركات الهدامة التي بدأت في العالم الإسلامي كما قاموا لمواجهة الفتن والحركات المعادية للإسلام في الهند.

الجامعة تواجه الحركات الهدامة

لما احتل الانكليز الهند، أنشئت كثير من الحركات المعادية للدين بإسم الدين أو السياسة، وكانت تهدف هذه الحركات استئصال المسلمين و بذر الحقد والنفرة فيما بينهم، فقام علماء الجامعة ضد الانكليز وأنقذوا المسلمين من مكر

هذا العدو اللدود حسب إمكانياتهم، والحمد لله تحققت مساعيهم، فلما حدثت في عصر الإمام الاكبر الشيخ محمد قاسم النانوتوي -رحمه الله- حركات كانت تهدف القضاء علي تعاليم الكتاب والسنة وهي نشأت عن الجهالة، قاوم الإمام الأكبر وتلاميذه الأعلام بالمباحثة والمناظرة، والتصنيف والتأليف، و دافعوا عن الإسلام والمسلمين، ولما حدثت فتنة إنكار الحديث، كافحها علماء الجامعة بتأليف المؤلفات المتدفقة بالشواهد والأدلة، أمثال الشيخ العلامة مناظر أحسن الكيلاني -رحمه الله-، والمحدث الشيخ حبيب الرحمن الأعظمي -رحمه الله- وأنا ايضا أسهمت بالتاليف في هذا الموضوع كما أن الجامعة خصصت أكثر من خمسين كاتباً وباحثاً لمقاومة فتنة القاديانية التي كانت تهدف إلي ارتداد المسلمين عن الدين، ولما أقيمت حركة تعديل قوانين التشريع الإسلامي، أنشأت الجامعة حركة إنشاء المحاكم الشرعية، وطالب رئيس الجامعة السابق الشيخ محمد أحمد -رحمه الله- حكومة بريطانيا بإقامة محكمة القضاء الشرعي بعد موافقة خمس مائة عالم عليه، فخمدت نيران هذه الفتنة ثم أرادت الحكومة قبل أعوام تعديل قوانين الأحوال الشخصية للمسلمين، فعقد مؤتمر عظيم وضمت كافة جماعات المسلمين ومنظماتهم، وكنت رئيس المؤتمر، فاحتج المؤتمر احتجاجاً صارخاً أكيدا علي هذه الظاهرة، وأنشئت هيئة مستقلة للمحافظة علي قوانين الأحوال الشخصية للمسلمين وهي دائبة في أعمالها، نشيطة لتحقيق أهدافها.

تفتخر الجامعة اليوم بهؤلاء المتخرجين بمناسبة هذا الاحتفال المئوي العالمي علي أنهم خدموا الاسلام والمسلمين بإنقاذهم عن الوثنية والبدع والخرافات، ودحض الحركات المعادية والأضاليل باستخدام أساليب مختلفة، وبوضع المؤلفات العلمية القيمة، وإلقاء المواعظ والخطب النافعة.

عالمية العصر الراهن و مقتضياته

هذه خدمات العصر الذي كان نطاق أعمال كل دولة فيه ضيقاً، وكانت تجري جميع النشاطات و الممارسات في حدودها واليوم اتسعت علاقات الدول فيما بينها وتوفرت وسائل الحمل والنقل والمواصلات، وصارت الدنيا كأسرة واحدة حيث لا تبقي أية دولة في غني عن الدول الأخري معتمدة علي سياستها الداخلية من غير أن تنشئ العلاقات الودية القوية مع الدول الأخري، فان الأمور السياسية أو الإدارية تجري اليوم علي المستوي العالمي، وأما رسالة الجامعة وأهدافها فإنها ساهمت في الحركات التي حدثت وأقيمت في العالم الإسلامي علي صعيد دولي وشاركت علماؤها في المؤتمرات العالمية في العالم الإسلامي العربي كمؤتمر البحوث الإسلامية بمصر، مؤتمر رابطة العالم الاسلامي بمكة المكرمة، ومؤتمر السيرة والسنة النبوية بالدوحة، والمؤتمر الجغرافي الإسلامي الأول بالرياض كما زار وفد الجامعة دولة الكويت، والمملكة العربية السعودية، والأمارات العربية المتحدة لتوجيه دعوة مشاركة

الاحتفال المئوي إلي أقطاب الفكر الاسلامي، والعلماء الأفذاذ، ورجال التربية والتعليم، و بحث سبيل التعاون بين الجامعات الإسلامية والمنظمات الدينية، ولما طلبت رابطة العالم الإسلامي من الجامعة أن تقوم بإعداد بحوث عن تربية الأطفال بمناسبة الاحتفال بعام الطفل العالمي، لبت الجامعة طلبها ووفرت المواد الغزيرة القيمة لها، و نحن اليوم نسعي لنشر أهدافها العلمية والثقافية في العالم، ولمقاومة الحركات المعادية للإسلام علي المستوي العالمي بالتعاون مع الجهات الأخري فكنا في أشد الاحتياج الي توجيه دعوة مشاركة اجتماع إلي علماء دول العالم، و تعريف خدمات الجامعة أمامهم والاستفادة بهم عن تشكيل هيئة عالمية تنشر هذه الأهداف الدعوية والعلمية والثقافية في العالم، وتثير ثورة صالحة في حياة المسلمين حتي يستطيعوا أن يقوموا بالخدمات الدينية علي نطاق دولي مع الاخوة والمحبة والمواخاة والمواساة فيما بينهم، والتعاون والتضامن، وتتدفق حياتهم بالعواطف الإسلامية السالفة، فإنهم لايكادون أن يصعدوا بدونها من قعر المذلة إلي قمة الرقي والمجد.

إن دين الإسلام يهدف إلي إصلاح جميع الإنس وتزويدهم بنعمة الإيمان والتوحيد فلم يبذل من يعتنقونه الجهود المتواصلة إلي تعميم رسالة الإسلام في جميع العالم ووضع خطط له علي صعيد دولي، فإن العصر الحديث لايقبل أمراً ينحصر في حدود دولة أو منطقة إلا إذا انتشر في العالم واعتبر دوليا قبله العصر الجديد، وإذا نظرنا وجدنا السياسة والحضاره، والصناعة والتجارة كلها

أصبحت عالمية بل الألعاب الرياضية أيضا صارت عالمية، فلا بد لنا من تعميم الدعوة والإرشاد الديني في جميع العالم لأن الاسلام دين عالمي و أتي به إلينا الرسول ﷺ كرسالة هادية لجميع الأمم والشعوب وهذا دين واحد جعل رسالته عالمية.

نقول: إن وقت إظهار الإسلام علي الأديان كلها قد حان كما قال تعالٰي: "ليظهره علي الدين كله" فينادينا الإسلام بأن نسعي لنشر ثقافته ورسالته الشاملة في العالم علي سطح عالمي.

تؤكد الجامعة الآن علي أن يقوم العلماء بنشر تعاليم الكتاب والسنة في العالم بالتعاون والتعاضد فيما بينهم دون أن يكونوا متفرقين في فئات متحاربة، و إنما يجتمعون لهذا الهدف السامي كاجتماع القلب والروح حيث لا يمكن لأحد البقاء بدون الآخر ولا يمكن له القيام بوظيفته إلا معه. لتتعرف شعوب العالم علي محاسن الاسلام و ميزات الدين الإسلامي الحنيف.

حاجة توطيد العلاقات بين الجامعات الإسلامية

إن القضية التي تحمل أهمية بين سائر القضايا اليوم هي قضية إصلاح المجتمع الإسلامي والقضاء علي ماتسرب في مجتمع المسلمين من الجراثيم الفاسدة الفتاكة، فعلينا أن نعرف أسباب الفساد و نسعي في إبعادها عن طريق الدعوة الإسلامية.

تسري عناصر الفساد في جماهير الناس وعامتهم بالأعمال الخرافية والبدع والتقليد الأعمي، و هي لا تستأصل إلا بالتعليم و يتسرب إلي جماعة العلماء الفساد بسبب الشكوك والشبهات، وهي تزول بالدعوة والإرشاد الديني، وأما أصحاب السلطة والنفوذ فهم يتأثرون بمرض الجري وراء الشهوات، إذن يجب علينا أن ننشيئ العلاقات الأخويه الصالحة معهم ثم نرشدهم إلي الصراط المستقيم، وهذا لا يتحقق إلا بمجهودات الذين يعرفون نفسيات الناس فهم يقومون أولا بإصلاح أنفسهم ثم يحرضونهم علي تعميم رسالة الإسلام و يستخدمونهم لنشر أهداف الدعوة، فيلزم علينا أن نفكر في موضوع إصلاح ما فسد من حياة المسلمين.

وتجدر الإشارة الي أننا مستعدون للقيام بالخدمات العلمية والدعوية لهذا الهدف الديني السامي حسب الإمكانيات والوسائل و نرجو من أصحاب العلم والفضل و ذوي الفكر والرأي أن يفيدونا بآرائهم الحصيفة المثمرة نحو توطيد علاقات الجامعة العلمية والثقافية مع الجامعات الإسلامية في العالم الإسلامي مع توحيد المناهج الدراسية حتي تسهل معادلة الشهادات فيما بينها و تفسح طرق الدعوة والإرشاد الديني علي صعيد عالمي، ونقترح لتحقيق هذا الهدف إنشاء اعتماد مالي مشترك علي نطاق دولي وإقامة العلاقات المتبادلة بين الجهات الإسلامية لنشر الدعوة الإسلامية ومواجهة الحركات الهدامة والأفكار اللادينية.

والواقع أن العلاقات المتبادلة الوثيقة بين الجامعات سيكون لها تأثير في تحقيق ما نهدف إليه من تعميم الدعوة علي أوسع نطاق والوقوف في وجه الجهود المعادية للإسلام في سائر أقطار العالم.

هذه لمحة خاطفة عن الجامعة و إنجازاتها و إشارة إلي بعض ما نتمني تحقيقه في المستقبل وهي أمور تقتضي العناية والمشورة الصالحة ليكون هذا الاحتفال الديني المئوي هادفاً بعيد الأثر، يبقي صداه في الأجيال القادمة.

وأخيرا أكرر الشكر والتقدير لسماحة الرئيس وأصحاب الفضيلة العلماء وأقطاب الفكر الإسلامي وكافة المشاركين في الاحتفال وأقدم اليهم أخلص التحيات.

و كل عام و انتم بخير.

و آخر دعوانا أن الحمد لله رب العالمين

محمد طيب

رئيس الجامعة الاسلامية دارالعلوم بديوبند–الهند

The messages from the rulers of multiple Islamic countries including His Highness Shāh Ḥusayn of Hashemite Kingdom of Jordan, and General Ḍiyāul Ḥaque, the President of Islamic Republic of Pakistan

were read out to audience. These messages paid rich tributes to the Seminary acknowledging its services to the society and calling it one of the most productive universities in Asia.

The noteworthy speakers who presented their talks in different sessions of the Centenary Celebration were Sheikh Abul Ḥasan ʿAlī Nadwī ﷺ, Sheikh Maḥmūd ﷺ, Sheikh Taqī ʿUthmānī ﷺ, Sheikh Saʿīd Aḥmad Akbarābādī ﷺ, Sheikh ʿAbdul Qādir Āzād ﷺ and other prominent scholars from various countries.

The programs splendidly went on till three days and ceremoniously ended on 23rd March.

Ḥakīm al-Islām Sheikh Ṭayyib ﷺ composed a monumental introduction and appreciation of Deoband, Darul Uloom, the founding fathers, the ideology, the volunteers who contribute in the program and many other things titled 'the song of centenary celebration'.[1]

---

[1] See: Riḍwī, Sayyid Maḥbūb, *Tārīkh-e-Darul Uloom*, Deoband, v. 2 p. 278-378; Resolutions Log of the Advisory Council, Darul Uloom, Deoband, 1340 AH, Qāsmī, Sheikh Ṭayyib, *Safarnāmah Afghanistan*, Qāsmī, Sheikh Muḥammad Sālim, *Safarnāmah-e-Burma*; Monthly Darul Uloom, World Islamic Conference, Cairo Number p.15, 1965; Qāsmī, Sheikh Ṭayyib, *Safar-e-Kashmīr*.

The Establishment of Muslim Personal Law Board

India is a land of multiculturalism, multilingualism and home to diverse faiths. As a secular and democratic country, India provides the citizenry the rights to profess and preach their religion peacefully. In spite of it, the Muslim minority is widely subjected to the deprivation of the basic rights of citizen post-independence. In addition to that, the curtailment of the right to profess and practice their religions is very frequently attempted by communal fascist powers. Among the plots of systematic subjugation, the majoritarianists' demand for the implementation of common civil code is primary.

The fringe and extremist elements in the majority constantly made the demand of 'Hindutva' which clearly is a form of despotic Majoritarianism. Muslims did a mass exodus to Pakistan immediately after partition exactly how the separatist forces wished turning the minority even smaller. The extremist Hindutva forces encashed the opportunity and fanatically launched the efforts to spread communal frenzy, religious hatred and the irrelevant and incoherent demand of Uniform Civil Code. In such a hostile atmosphere, Ḥakīm al-Islām along with the representative clerics from all major Muslim sects, established Muslim Personal Law Board which later proved to be a historical move. He headed the Board as long as he lived.

We carry an excerpt below from the introductory speech of Ḥakīm al-Islām ﷺ which explained the objectives, the scope, and the vision of the Muslim Personal Law Board:

“The foundation of natural laws and legislations on which infrastructure of Islam rests is purified and purged of every kind of ignorance accommodating the corrective and reformative procedures which it may ever need in future. It has no room for any major change to function. If someone proposes the changes in the basic infrastructure, demands a return to the darkness of which Allah had already rescued the men.

The proposals of changes in the Muslim Personal Board have been made in the name of ‘reformative recommendations’. The question is if the call for reformation and modification in the Board in legitimate and located in rationale? I see it no different than the call of Arab hypocrites when they shouted “we are the reformers” while Allah openly declared them as “Behold! They are the ones spreading disorder, however, they are unaware of it.”

After deep contemplation, we could not find the legitimate reformative intent and content in the proposed reformation plan. It is mere politicization of the issue in which we have no intention to engage.

The constitution asserts the distance of the state from religion, then what makes you disorient Muslims by attempting to mix your politics in their religious affairs.

As per your claim, the government merely recommends internal reforms. We ask what the government is doing to curb the plethora of social evils, moral degradation, and heinous crimes in the country.

I am sorry to bring this bitter reality to the fore that how shameless have our society become to allow but compel countless of our women to sell their bodies cheaply but disallows polygamy conditioned with equal treatment. In our country, those highly polygamous societies exist even today where a husband keeps as many as 80 wives and no one bats an eye.

In the words of Babu Ubhay Chandra and Babu Gurendra Nath, "there live Brahmans who keep wives in fifties and hundreds. They have to carry a log with names and addresses of the women in wedlock with them. At times, they are embarrassed after treating a stranger with indifference who turns out to be their son." [1]

---

[1]News Daily, *ʿAzā'im.*

The Divine Scheme

جہانِ فانی کے کل کوائف، اسی کی قدرت کے ہیں لطائف
اسی کی رحمت سے کوئی غافل، اسی کی عظمت سے کوئی خائف

All happenings of mortal world are manifestations of His will

Many unmindful of His mercy, many fearful of His power

Just as the unprecedented progress of Darul Uloom, the revolutionary contributions, and remarkable achievements became part of legendary life, in a similar way few trials and tribulations also agonized him momentarily. Indeed, all men of mission have been tried in their journey only to emerge victorious. The misfortune occurred in shape of a violent divide amongst the most reliable group of the scholars in India. The spotlessly shining past of Darul Uloom became stained. The clerics and spiritual leaders who the entire community of Indian Muslims reverentially followed, who had so far been inseparably united, whose words and commands were regarded as final, and who were respectfully treated as the reflection of the sages of ancient times, now were violently pitted against each other. The image of Darul Uloom immensely suffered, the prestige badly damaged.

A Tale of Forbearance and Nobility:

The rift amongst the clerics running Darul Uloom soon became buzzword of the nation given the magnitude of the institution.

The loss of credibility and reliability that both the scholars and the institution had to suffer became the darkest aspect of the fiasco and both the parties sensed it too.

Ḥakīm al-Islām would frequently tell generally his followers and particularly his family, "Remember, disagreement happens between two opinions and enmity happens between two individuals. What happened in Darul Uloom belongs to the former. We have difference of opinions, perspectives, and methods. As far as the people involved in it, all of them are assets to Darul Uloom. The saddest part is the divide that split Darul Uloom in two groups. So much so, we feel awkward offering prayers behind one another. We all must work toward reunion by all means at whatever price. Never ever make it a topic for public discussion." He addressed Sheikh Muḥammad Sālim ﵀ particularly.

Sheikh Muḥammad Sālim ﵀ always felt burdened because of the split. Allah promised assistance to those with unshakable trust, noble objective and purity of intention. Many reconciliatory efforts from a number of organizations have gone fruitless. However, the fate destined differently. The issue that seemed endlessly irresoluble was about to be solved in 23 minutes. The turn of events took place when Sheikh Asʿad Madanī have fallen severely sick and got hospitalized. Sheikh Sālim ﵀ decided to call up Sheikh Akhlad Rashīdī and enquired about his well-being and wished him quick recovery. The initiative came out to be an ice-breaker. The following week, having returned to Deoband, Sheikh Asʿad Madanī ﵀ wished to meet Sheikh Sālim ﵀ whereupon Sheikh Sālim ﵀ said, "We reached the end of our days. If we do not settle the ongoing dispute, it is going to spill over to next generations. We never

wish to inherit an ugly ideological divide to our successors. "Sheikh Asʿad Madanī wholeheartedly related with concerns and agreed to mutually arrive at reconciliation. As a result, Sheikh Sālim drafted an authorization letter nominating Sheikh Marghūb ﷺ as a signatory to the bank accounts of Darul Uloom, frozen so far since the rift. Sparing the technical details of the resolution, we would just briefly thank over the successful end of divide. Today, Darul Uloom and Darul Uloom waqf are two autonomously thriving seminaries.

Through the open-hearted reconciliation and successful settlement of a longstanding dispute both visionaries hopefully averted probable accountability hereafter. It was Sheikh Sālim Qasmi's generosity and sincere willingness which paved the way to solution because he could have looked away from it as Darul Uloom Waqf was successfully founded. The Darul Uloom Waqf came to fame through the two internationally renowned pioneers (Sheikh Sālim Qāsmī and Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ). Admittedly greatness speaks for itself as in Darul Uloom conflict these kindred souls acted out of unimpeachable dignity when others showed arrogance intoxicated by vain pride and position acquired through knowledge learnt by these great teachers and forget what they actually deserve. None could ever defend himself against the history when it decides to repeat itself.

We now eternally close the bleeding chapter with the trust that whatever happened was fated to happen. Below are given the scanned copies of correspondence between these two great souls resulting into the settlement.

The Letter of Sheikh Sayyid Asʿad Madanī:

بسم اللہ الرحمن الرحیم

Phone : 23311455
23317729
Fax : 23316173
Jamiat-Ulama-i-Hind
1-BAHADUR SHAH ZAFAR MARG, NEW DELHI-110 002

يد الله على الجماعة

جمعیۃ علماء الہند

Ref. No. JUH/ 2005

۲۰/ذی الحجہ ۱۴۲۵ھ

Date Jan 31, 2005

محترم المقام! زید مجدکم

السلام علیکم ورحمة الله وبرکاته

امید کہ مزاج گرامی بخیر ہوگا۔

میں آپ کا شکر گزار ہوں کہ آپ نے خاکسار کی صحت وعافیت اور خیریت پوچھی۔ حج سے فراغت کے بعد طبیعت حد سے زیادہ ناساز ہونے کی وجہ سے کنگ فہد ہسپتال کے آئی سی یو میں داخل ہوگیا، جہاں ڈاکٹروں کی خصوصی توجہ رہی۔ اللہ رب العزت کے فضل وکرم اور آپ حضرات کی دعاؤں سے طبیعت سنبھل گئی۔ تین دن ہسپتال میں رہ کر کل ۳۰/جنوری ۲۰۰۵ء کو بخیر وعافیت مدینہ منورہ سے دہلی واپسی ہوئی۔ الحمد للہ رفتہ رفتہ روبہ صحت ہو رہا ہوں۔ خصوصی دعاؤں کی درخواست ہے۔

یہ حقیقت ہے کہ حضرت نانوتوی قدس سرہ العزیز جماعت کی بنیاد ہیں ہم تو ان کی خاک پا کے برابر بھی نہیں۔ ماضی میں جو اختلافات ہوئے وہ بدنصیبی تھے اور ہیں۔ اس لیے جو کہا، کیا اور ہوا، اس کو معاف کرنا چاہیے اور آخرت کے لیے نہیں رکھنا چاہیے۔

دعوات صالحہ میں فراموش نہ فرمائیں۔

والسلام

اسعد مدنی

اسعد مدنی

صدر جمعیۃ علماء ہند

Translation:

I hope this finds you well.

I express immense gratitude for your letter asking my wellbeing. After performing Hajj, I suddenly fell severely sick and was admitted into the Intensive Care in the King Fahad Hospital where the able Doctors have taken great care of me. Thanks to Allah and your good wishes, I soon recovered. After three days in hospital, I returned to Delhi from Madinah yesterday on 30th January 2005. I am gradually getting better. Request you for your prayers.

Undisputedly, Imām Muḥammad Qāsim al-Nānawtawī is the founding father of the seminary and ideology. Compared to him, we stand nowhere. What had happed in the past was unfortunate and regrettable. Hence, whatever has been said and done should sincerely be forgotten and forgiven. It’s unwise to keep it for the afterlife.

The Letter of Sheikh Sālim Qāsmī:

بسم اللہ الرحمٰن الرحیم

الجامعة الاسلامية دار العلوم ديوبند "وقف" الهند

AL-JAMIATUL-ISLAMIA

DARUL - ULOOM, DEOBAND (WAQF) - 247554 (U.P.) INDIA

الرقم ____________ التاریخ ____________

محترم ومکرم جناب مولانا اسعد مدنی صاحب زیدۃ عنایتکم

السلام علیکم ورحمۃ اللہ وبرکاتہ:

جوابا مکتوب گرامی نے ممنون بھی فرمایا اور مسرور بھی، جماعت کی ایک اہم ترین ضرورت کو محسوس فرماتے ہوئے آپ نے اختلافات کو ختم کرنے کے بارے میں تائیدی کلمات تحریر فرمائے اور احقر کی قدیم آرزو کی تکمیل کو متوقع بنا کر مسرت کو المضاعف فرمادیا ہے۔ جماعتی وقار اور مسلک روایات اکابر کی مجروحیت کا سدّ باب، اختلافات کو یکسر ختم کردینے میں ہی مضمر ہے، احقر کے خیال میں عمر کے مراحل نہائی میں پہونچ جانے پر ہماری مشترک خواہش وکوشش یہ ہی ہے، اور یہی ہونی چاہئے کہ ہم اپنے آجانے والی نئی نسل علماء کو اختلافات کی یہ نامبارک وراثت دیکر نہ جائیں، بلکہ حسب روایات اسلاف کرام ہم اتحاد واتفاق، فکری اور عملی وحدت اور مخلصانہ مشترک جذبات خدمت علم ودین دیکر بتوفیق الٰہی ایک اہم ترین جماعتی فریضے سے سبکدوش ہوکر بارگاہ رب العزت میں حاضر ہوں۔ آپ کی صحت کے لئے دعاء گو ہوں اور دعاء کا خواستگار ہوں۔

والسلام

(محمد سالم قاسمی)

بتاریخ ٢٩/١٢/١٤٢٥ھ
٩ فروری ٢٠٠٥ء

DIAL! +91-1336-222452 - 222552 - EMAIL: sufyanqasmi @ yahoo.com

Translation:

Respected Sheikh Asʿad Madanī!

Assalamualaikum Warahmatullahi Wa Barakatuhu,

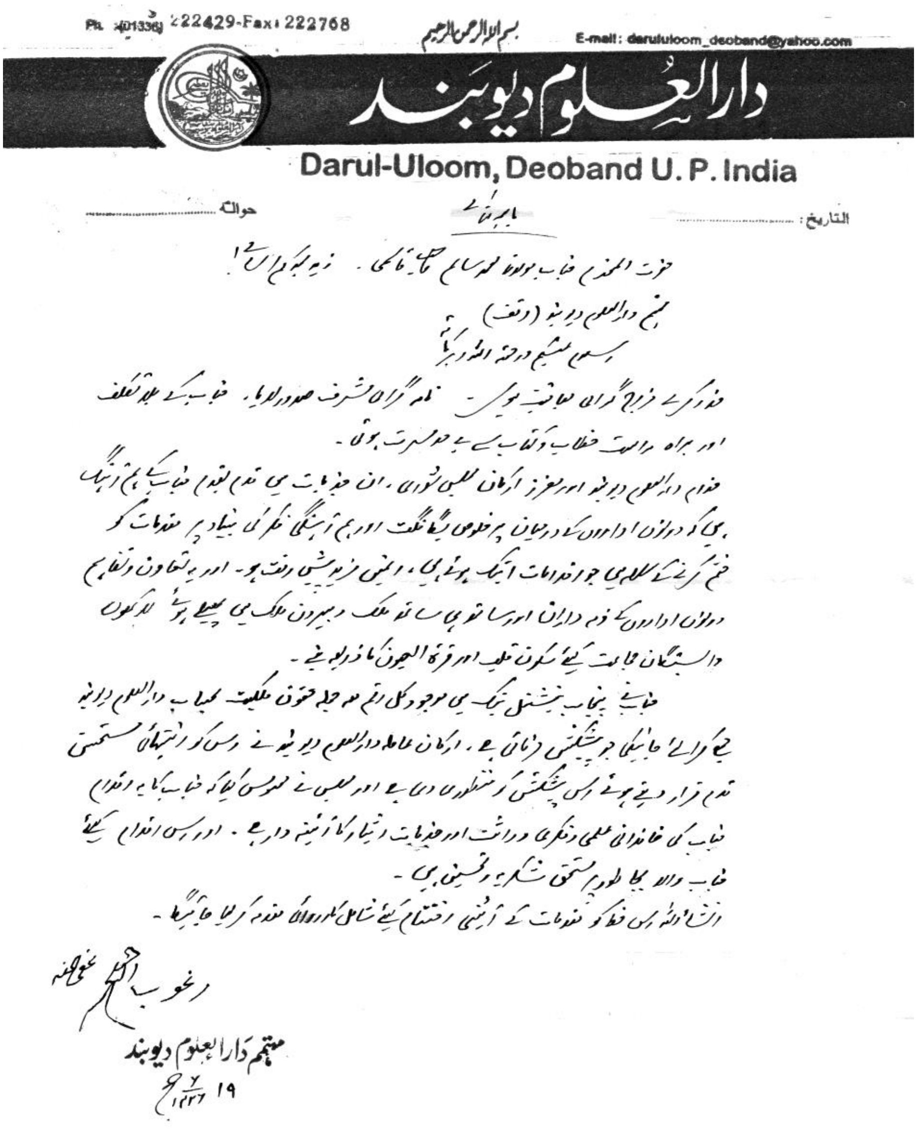
Your responding letter came as a breeze of joy and especially the willingness to eliminate the bitterness sustaining under the carpet made me ecstatically happy. The way to maintain the communal dignity and to close the door of humiliation of elder's tradition is in the reconciliation and unity. We must be concerned about not inheriting a bleeding wound of conflict to the future generation in the last phase of our life. Instead, let's fulfill our duty by inheriting, as our forefathers have done, ideological integrity and unity of action before we are held accountable before Allah. I pray for your health and request you to pray for me too.

Wassalam,

Muḥammad Sālim Qasmi

Rector, Darul Uloom Waqf, Deoband

Letter of Sheikh Margūbur Raḥmān, the then rector Darul Uloom, Deoband:



Ph. (01336) 222429-Fax: 222768 بسم اللہ الرحمن الرحیم E-mail: darululoom_deoband@yahoo.com

دارالعلوم دیوبند

Darul-Uloom, Deoband U. P. India

حوالہ .... باسمہ تعالیٰ التاریخ: ....

حضرت المخدوم جناب مولانا محمد سالم صاحب قاسمی ۔ زید مجدکم السامی!

مہتمم دارالعلوم دیوبند (وقف)

السلام علیکم ورحمۃ اللہ وبرکاتہ

خدا کرے مزاج گرامی بعافیت ہوں۔ نامہ گرامی شرف صدور لایا۔ جناب کے بلا تکلف اور براہ راست خطاب و کتاب سے بے حد مسرت ہوئی۔

خدام دارالعلوم دیوبند اور معزز ارکان مجلس شوریٰ، ان جذبات کی قدر کرتے ہیں جو جناب نے باہم ارتباط کی کہ دونوں اداروں کے درمیان پرخلوص یگانگت اور ہم آہنگی فکر کی بنیاد پر مقدمات کو ختم کرنے کے سلسلہ میں جو اقدامات ایک ہوئے ہیں، انہیں مزید پیش رفت ہو۔ اور یہ تعاون و تفاہم دونوں اداروں کے فیض دارین اور سارا تو ہی پاس کے ملک و بیرون ملک میں پھیلے ہوئے لاکھوں وابستگان جماعت کیلئے سکون قلب اور قرۃ العیون کا ذریعہ بنے۔

جناب نے بہ جناب جشن تک میں موجود کل اثاثہ مع جملہ حقوق ملکیت بحساب دارالعلوم دیوبند ہبہ کر دینے کا جو پیشکش فرمائی ہے۔ ارکان عاملہ دارالعلوم دیوبند نے اس کو انتہائی مستحسن قدم قرار دیتے ہوئے اس پیشکش کو منظور کر لیا ہے اور مجلس نے محسوس کیا کہ جناب کا یہ اقدام جناب کی خاندانی علمی و فکری وراثت اور جذبات ایثار کا آئینہ دار ہے۔ اور اس اقدام کیلئے جناب والا بجا طور پر مستحق شکریہ و تحسین ہیں۔

ان شاء اللہ اس خط کو مقدمات کے آئینی اختتام کیلئے شامل کارروائی مقدمہ کر لیا جائیگا۔

مرغوب الرحمن عفی عنہ

مہتمم دارالعلوم دیوبند

۱۹/۶/۱۴۲۲ھ

Translation:

Respected Sheikh Muḥammad Sālim Qāsmī!

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuhu,

I hope you are doing well.

I was fortunate to read your letter and was immensely delighted by your wise proposal of direct redressal of the existing conflict.

All members of the Advisory Council resonate with you and propose the reconciliatory initiative to end the rivalry between the two institutions for the culmination of a culture based on ideological integrity and mutual harmony. It will definitely relieve the affiliates and well-wishers of both the Seminaries internationally.

Your willingness to transfer the ownership of the accounts with the Punjab National Bank along with the capital is gratefully welcomed by all members of administrative body of Darul Uloom. The initiative reflects your nobleness, greatness and fortitude. We deservingly pay immense gratitude for this courageously honest step you have decided to take.

This letter will be presented as legal settlement to the proceedings of the case.

Margoobur Rahman
Rector, Darul Uloom, Deoband

Into His Mercy

The world along with whatever it holds is mortal. Only Allah is eternal. Everyday countless people depart to their heavenly abode. Very few are the lucky ones with whose departure a world of wonders ceases to exist. On such noble deaths, only family doesn't grieve but the whole world laments, the time dulls down and a wave of despair takes over.

Ḥakīm al-Islām ﷺ was indisputably loved by all. In reward of his painstaking engagement in academic and administrative affairs of Darul Uloom and the frequent preaching trips, Allah bestowed him with prosperity of health and physical fitness. Never in his life, had he fallen seriously sick except the occasional fever or headaches. Despite crossing 85 years of age, he remained physically active and performed all his routines with agility. Few days before his demise, he got sick and consulted with the famous Ḥakīm in town, Sayyid Maḥmūd ʿAlī.

On 17 July 1983, exactly three hours before he breathed last, he called Sheikh Muḥammad Sufyān Qāsmī, his grandson, who he dearly loved and who he made recite the Qur'ān in Tarāwīḥ for him for consecutive five years. He routinely called him at 8 in the morning for breakfast. After breakfast, he said, "Sufyan, I am going to give you a present today!" He reached into his vault, produced a notebook and handed it over to him. It contained his versified compositions mainly about family and several other topics. Handing it to him, he said, "Kept it away for you. Who knows if I will get another chance to give it to you?"

At the end, he slept well until the Ḥakīm came. As the Ḥakīm visited after absence of a few days, he jovially made the remark in a feeble voice, “You are here but not available.” He gave account of how he felt. Thereafter, the Ḥakīm placed his hand on his stomach. Shortly after that his breathing stopped forever. And the journey through the mortal world eventually took him to the immortal one. No panic, no pain, and no negativity, his soul smoothly flew out of the mortal body to rest in peace in the heavenly abode.

In his last moments, Sheikh Muḥammad Sālim Qāsmī ﵀, Sheikh Sayyid Aḥmad ʿAlī Saʿīd, Sheikh Muḥammad Ishāq, the proprietor of Raheemiyah Bookstore, Dr. Shamīm Aḥmad Saʿīdī, the founder of Tibbiyah College, Deoband, and Hafiz Muḥammad Asim, the grandson of Ḥakīm al-Islām ﵀ were present by his side.

Precisely at 11:10 AM, on July 17, 1983, the legend breathed last. The loudspeaker of Jama Masjid announced his demise about twenty minutes after the incident opening the floodgates of mourners into the small town of Deoband. All India radio broadcasted the news at various hours.

However, the day begun hot as usual but suddenly took a turn and the weather turned increasingly pleasant. The cool breeze began to blow. Sheikh Sālim Qāsmī ﵀, the eldest offspring led the funeral prayer later that night in the compound of Darul Uloom after ʿIshā’. Deoband witnessed the biggest number of people performing the funeral prayer in its history that day. The people mournfully took turns in shouldering his body to the graveyard with the help of the bamboo poles attached to the casket enabling more and more devotees express their grief and earn divine reward of shouldering a beloved to his final abode. In Qāsmī Cemetery, they laid him to rest in peace and mercy of Allah Almighty.

Qāsmī Cemetery:

There sleep great many skies of the world of wisdom in the soil of Qabrustan-e-Qāsmī. 'The dwellers of majestic tombs and embroidered graves do not receive the restful sleep as the ones lying under these simple earthly abodes.' Records Sheikh Manāẓir Aḥsan Gīlānī describing the Qāsmī Cemetery in his book *Sawāneḥ-e-Qāsmī.*

The first to take the final abode in the blessed graveyard was Imām Muḥammad Qāsim al-Nānwtawī, the founder of Darul Uloom. After his burial, the landowner, who happened to be a great disciple of Imām Muḥammad Qāsim al-Nānawtawī ﷺ and his Doctor, gave the piece of land to the Qāsmī family. The Qāsmī family generously extended the land as the last resting place of great men of merits and services. Till this day, the trusteeship of the land rests with the direct descendant of Imām Muḥammad Qāsim al-Nānawtawī namely, Sheikh Muḥammad Sufyan Qasmi. The same galaxy of great religious scholars turns into a welcomingly peaceful final abode of Ḥakīm al-Islām Sheikh Ṭayyib too.

Tributes & Condolences

The Messages of Condolence and tributes poured in as the clock ticked on. Countless tributes in prose and poetry were received and a great many published in various journals and magazines all over the world. The letters and articles would make voluminous record files if someone took up to archive them all. Scholars, leaders and other people from all walks of life showed immense grief on his demise. We carry a few translated versions from amongst the letters received.

(1)

Honourable Gyani Zail Singh, Former President of India

The honorable President of India expresses the deepest grief on the sad demise of Qārī Ṭayyib Sahab as following;

India has suffered an irrevocable loss of a great religious scholar who devoted his life tirelessly conveying the message of the Prophet as an orator and missionary.

Hon. Gyani Zeal Singh
President of India

(2)

Indira Gandhi, Prime Minister of India

Ḥakīm al-Islām Qārī Ṭayyib ﷺ Sahab was a monumental scholar in the field of Islamic sciences and indeed Darul Uloom, Deoband will always remain his greatest memorial.

Indira Gandhi
Prime Minister of India

(3)

Sheikh ʿAtīqur Raḥmān ʿUthmānī, Founder, Nadwah al-Musannifeen, Delhi

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

Ḥakīm al-Islām ﷺ was a prolific Islamic scholar and versatile orator. He selflessly dedicated his life for the cause of preaching and promoting Islamic faith and sciences. Moreover, Darul Uloom, Deoband soared to unexplored heights under his leadership.

(4)

Ameer-e-Jamat-e-Islami, India:

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

The head of Jamat-e-Islami sent out a telegram expressing his grief on the loss of Ḥakīm al-Islām ﵀ with acknowledgment of his prominent services and sending his prayers for the dear departed soul.

(5)

Mīr Wāʿiẓ Sheikh Muḥammad Fārūq:

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

Ḥakīm al-Islām ﵀ luminously reflected the legacy of the ancestors. With his departure to the immortal world, a brightly accomplishing phase has come to an end.

As a rector of Darul Uloom, Deoband for over a half century, he memorably rendered selfless services towards the internal reformation of Muslim community, the promotion of Islam, and the education with excellence. Allah, indeed, magnanimously showered him with knowledge and wisdom; piety and righteousness; oratory and intellect.

(6)

Ḥakīm ʿAbdul Ḥamīd, Hamdard Nagar, Delhi:

Sheikh Muḥammad Sālim Qāsmī Sahab,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

The community suffered irreplaceable loss with the sad demise of Ḥakīm al-Islām Qārī Ṭayyib. Unfortunately, I had no information of his latest ailments. His services to Darul Uloom will never be forgotten. I pray to Allah Almighty to receive him with mercy and to grace you all with patience.

(7)

Sheikh Qārī Ṣiddīq Aḥmad Bāndwī, founder Jamia Hathora, Banda

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

It's been four days since I arrived in Mumbai for my wife's treatment. Yesterday, I learnt about the tragic news which I disbelieved owing to Ghazi's confirmation of his well-being only last evening. I impatiently tried to reach out to many acquaintances over the phone for the verification but to no avail as everyone expressed a worried oblivion. On the other hand, the rain blocked all the roads that could possibly lead to someone who might know exactly what happened. Eventually, Radio announced the accuracy of the news pushing me into a state of shock and sadness.

Alas! The community failed to adequately honour and benefit from a meritorious soul that consequently Allah has taken away. I pray for the gracious reception of him into Allah's boundless mercy, for the gift of patience for the aggrieved family and for an adequate replacement for the community.

I have also sent a telegram today and wish to soon visit his final resting place *Inshā'Allāh*.

(8)

Sheikh Muẓaffar Ḥusayn Maẓāhirī, Nāzim Mazahir Uloom, Saharanpur:

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

Salutations to Sheikh Mohammad Aslam and Mr. Aʿẓam,

6 Shawwal 1403 AH turned into a painfully mournful day for the global Muslim Ummah generally and for the Indian Muslims particularly as the heart-breaking demise of Ḥakīm al-Islām ﷺ, a meritorious scholar of Islamic sciences and the rector of the largest international Islamic University have befallen the community. The circle of his spiritual mentees and friends is passing through a gloomy patch of time as an intellectual void dangerously expands its circle with the time. The state of utter shock and despair sounds only natural as all of a sudden their mentor is gone. We, the servants and disciples also feel the pangs of tragedy deep in our soul and offer our deepest condolences to the family. The words cannot cover the indescribably traumatic state that we go through. Hence, we, with heartfelt sincerity, pray to Allah to rest his soul in eternal peace and grace the family and friends with patience. I offer my sympathies to Sheikh Sālim and the rest of the relatives through this letter.

(9)

Sheikh Saʿīd Akbarābādī:

Respected Sheikh Muḥammad Sālim Qasmi Sahab,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

Yesterday as I returned from my journey to Delhi, I was disheartened by the news of tragedy befallen your family. The trauma of his demise is not limited to the direct family, an institution or a country rather it traumatically shook the entire Muslim ummah and it constitutes of the greatest loss which Muslim Ummah suffered after the departure of Sheikh Zakariyyā. With his death, an imminently important phase of Darul Uloom ended.

The monthly 'Burhan' will mourn the loss of the great leader and I resolve to personally visit you as soon as possible. As of now, kindly accept my heartfelt condolence and convey the same to Sheikh Aslam Qāsmī and other family members. I pray Allah rests his soul in peace and bless the family with patience.

(10)

Sheikh Abrārul Ḥaque Hardoi, U.P:

Brother Sheikh Sālim,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

I learnt of the sad demise through a newspaper and immediately took up to gather the staff of the Madrasā to pray for his soul to be eternally blessed and for your family to remain patient through the tragedy. I personally advised everyone in my reach to pray for him and further extend the word to others in their respective circles.

The tragedy befalls to test our patience and the only way to honour the departed is through patiently accepting the reality and steadfastly sending prayers and peace to the dear departed.

In line with Islamic instruction and to gain reward, I would utter a few lines

a) Innā lillāhi wa innā ilayhi rājiʿūn.
b) Verily, It's for Allah to take away and to give and He destined a precise moment for everything. Hence, let's be patient and let's introspect.
c) I also feel inclined to quote the lines of condolence spoken by a virtuous Bedouin to Abdullah ibn Abbas;

وخير من العباس اجرك بعده

والله خير منك للعباس

(11)

Sheikh ʿAtīq Aḥmad Qāsmī, Darul Uloom, Nadwatul Ulama, Lucknow

Respected Sheikh Muḥammad Sālim Qāsmī Sahab,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

I hope you are doing well.

Beginning of this Shawwal, I stayed at home located in an isolated village of Basti living disconnected from the rest of the world. Therefore, the unfortunate and tragic news reached me with a delay of a few days still heart-wrenching nonetheless. Needless to say what the family must have gone through, however, we, his spiritual learners could do nothing but tearfully pray for him and display our agreement and acceptance of the preordained destiny. I send my heartfelt prayers to the departed soul's tryst with solace in the Paradise.

He undoubtedly was the last preserver and purveyor of the Deobandī School of theology and his perseverant contributions in establishment and advancement would always be remarkably chronicled in the history of Darul Uloom.

We, his mentees and disciples must attempt to repay by sending prayers and arranging for recitations for him. I personally took a day and recited Qur'ān dedicating the reward to soul.

Someone must be entrusted with the responsibility of compiling his biography enabling future generations to learn from his life. I am open and available if my assistance is needed with compilation and would consider this nothing short of a privilege.

(12)

Sheikh ʿUthmān Ghanī Qāsmī, Saharanpur:

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

The tragedy almost orphaned us. 17th of July befell us like a lightning taking away an affectionate paternal figure of Ḥakīm al-Islām ﷺ, the preserver of Al-Nānawtawī's legacy, the representative of Thānwī's piety and integrity, the enlightening mystic, and a convergence of many Prophetic qualities. I see no one replacing him on the podium, taking his mantle of spirituality, unravelling the mysteries of theology with a sage's ease, and flowing the streams of knowledge and wisdom.

The way the world works binds man with mortality designed by Allah Almighty.

(13)

Sheikh Shams Tabrez Khan, Naya Bhojpur, Bihar:

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

After arriving in my hometown today, I learnt about the sad demise of Ḥakīm al-Islām ﷺ through the radio, *Innā lillāhi wa innā ilayhi rājiʿūn* (we are for Allah, and to him we return.).

Despite his longstanding health issues, we hoped for his long life but life shatters many dreams. All who devotedly loved him would imaginably feel how tragic times the family must be going through.

I came across a number of maligning rumours and mud-slinging whispers directed to him but my conscience would never quite agree with them. I never withdraw from my unshakably firm belief in him relying on his noble lineage, integrity of character, forgiveness and forbearance, highly intellectual vision, and his devotion towards Darul Uloom. It rips my heart open imagining the loss of the protector and preserver of Darul Uloom's tradition and legacy. The torch bearer who led the way in the darkness of infidelity showing right from wrong is no more.

I already sent my prayers and sending more. It feels an honour to be his direct disciple as he masterfully taught us the treatise *'Ḥujjat Allāh al-Bālighah'*.

(14)

Sheikh Inʿāmul Ḥasan, Bangla Wālī Masjid, Delhi:

Respected Sheikh Sālim, Sheikh Aslam & Mr. Aʿẓam,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

Someone informed me of about the sad demise over the phone. It affected me the way a tragic blow in all its suddenness should do. Unfortunately, I failed to get the means of transportation despite all my desperate efforts which deprived me of attending the funeral.

The incident does not only sadden only the family but signifies a great loss for the community. However, the judgement of Allah remains absolutely irrevocable. All we can do is accept it in patience and say *Innā lillāhi wa innā ilayhi rājiʿūn*. Kindly convey my regards and offer condolence to your relatives. My sons, Maulana Ṭalḥah and Maulana Shāhid also give their regards. They learnt about the tragedy after arriving at home.

(15)

Sheikh ʿAbdul Jabbār Aʿẓamī:

Sheikh Muḥammad Sālim Qāsmī Sahab:

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

The news of sad demise of Ḥakīm al-Islām ﵀ painfully disheartened me and on account of learning it late, I regretfully failed to attend the funeral. Incontrovertibly, it is a traumatic loss to family and community as immensity of his talents and services is recognised by all. The community indeed suffered an irrevocable loss. However, the decision of what to take and give rests with Allah only and we are advised patience. Immediately after learning the sad news, we organised a two days mourning and gatherings of recitations to the send the prayers to the departed soul. We trust Allah and pray for his blessing and mercy engulfs the newcomer into the afterlife.

According to people, the dead commanded magnificently great characteristics but I avoid calling him dead as the men of virtue never die. Instead, they come more alive.

At the hour of parting, the beloved's face got illuminated

It was the nectar of tryst in disguise of death

I would say no more as his virtues are brighter than the sunlight on a green meadow. I pray may Allah receives his soul in mercy and affection and bless the family with the virtue of patience. Initially, I figured you may find no time to read this nonetheless I could not help writing few lines.

(16)

Ḍiyāudddīn Iṣlāḥī, Darul Musannifeen, Shibli Academy, Azamgarh:

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

The news of the sad demise of your dearly beloved father distressed the entire institution. Sayyid Ṣabāḥuddīn, the chairman of Nadwah, instantaneously sent out his message of condolence before leaving for abroad. His demise shook the conscience of the entire community.

Although the monumental services and contribution he made rightfully deserved honour and acknowledgment yet we can complaint to no one but Allah for what he had to confront during Darul Uloom controversy.

I offer the condolence and prayers to the soul of your compassionate and magnanimous father. The sadness must be immeasurable for the family. Please, convey my regards and express grief to your family from the staff of Darul Musannifeen. We hold up our hands and pray that Allah receives him in mercy.

(17)

Sheikh ʿAbdullāh ʿAbbās Nadwī, Jamia Ummul Qura, Makkah Mukarramah:

Sheikh Muḥammad Sālim Qasmi,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

The demise of the prominent scholar greatly disheartened me.

With the passing away of the virtuous and accomplished soul of Ḥakīm al-Islām Qārī Ṭayyib did not only saddened the family but immensely distressed the whole sub-continental circle of Islamic scholars and scholarship.

I pray to Allah for the blessing of courage and patience in face of the tragedy. Post his demise, now your family inherited the responsibility to guide the mentees of the late father as well.

Kindly accept my heartfelt condolence, extend it to Sheikh Aslam, Sheikh Ghazi Hamid al-Ansari and your sons as well.

(18)

Sheikh Muḥammad Taqī Amīnī, Head of Sunni Theology, Aligarh Muslim University

Respected sir,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

I came to know of the tragedy through the newspaper 'Qaumi Awaz' and have regretfully failed to get the news through radio broadcast yesterday that would have had me attend the funeral as well. No words can imaginably capture the pain of his loss. All great religious leaders are forged by the perseverant sacrifices. Every time we lose one, there stands a long wait between the next one to emerge and shine. I sincerely pray Allah to provide the community his reflective replacement. Despite being separated by a distance in location and emotion, I always remained worried about his religious honour which remained in constant confrontation with the maligning forces perpetually hell bent to disgrace him. However, Allah protected his honour.

I see you as profoundly fortunate people raised by such a caring father and a great scholar. Nonetheless, I mourn with you at his death. The nation would honourably commemorate his memory for eternity. May Allah bless him with Jannah and bless you with patience.

(19)

Sheikh Sayyid Abdur Raheem Lajpuri,

Shaikh Muḥammad Sālim and Sheikh Muḥammad Aslam,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

I have been seriously ill since the last part of Ramadan. I learnt about the tragic news *en route* to my brother in Surat. I felt immensely sorry for the mourning family, friends and all his associates. I prayed for his soul to find Allah's forgiveness, peace and solace in Jannah.

We learnt of the news in the afternoon and instantly cared to organise special gathering in order to dedicate prayers to his soul in every single Masjid of Nander. I personally took it upon myself to get the Qur'ān completed in recitation and dismissed the classes for the day in all the institutions I run including Madrasā Raḥīmiyah Anjuman Islam, Nander and Madrasā Dīniyāt, Kinara street. I hope Allah responds to our prayer for the peace of righteous soul and for the blessing of patience to the family especially your good self, the brother Aslam, Sheikh Ghazi Ansari and the rest of your relatives. I also ask Allah to bless me with a death on *Iman* by the virtue of Sheikh.

(20)

Sheikh Muḥammad Burḥānuddīn Sambhalī, Nadwatul Ulama, Lucknow:

“What was feared occurred.”

Respected Sheikh Muḥammad Sālim,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

A student came with not-so-unexpected news in the evening yesterday that he learned over the radio. Nonetheless, in utter disbelief, I constantly prayed to Allah to bless him with a long life enabling people to benefit from him for a long time. However, the fate determined otherwise and ordained him to be taken away. The best reaction to the tragedy is the one advised by the Prophet (peace be upon him) for such occasions; “the heart grieves, the eyes shed tears, nonetheless, we will utter only what pleases our Lord.”

In all aspects, he needed no introduction; nonetheless, I could not help scribbling these few lines. I pray to Allah to bless your family especially and to all Indian Muslims generally with patience as his demise not only aggrieves the family but extends to every conscious soul. May Allah give him residence in the best section of the Paradise. Kindly convey my condolence to Sheikh Muḥammad Aslam and the rest of the relatives.

(21)

Sheikh Muḥammad Burhanuddin Sambhalī, Nadwatul Ulama, Lucknow:

Respected Sheikh Muḥammad Aslam,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

A student of Nadwah came with shockingly unexpected news as my tongue and heart constantly prayed for a long life for him and we have kept receiving occasional news of recovery and improvement in health making us hopeful. However, wishes and prayers do not make changes in the destiny design. The fate obeys the Supreme and we accept his decisions too. Let's react how the Prophet would have us do by saying: "the heart grieves, the eyes shed tears, nonetheless, we will utter only what pleases our Lord."

Dear brother! You are not alone in mourning rather every single conscious soul of the Muslim Ummah laments his loss. Hence, all mourners need assurance and condolence. Upon hearing the news, I craved to visit your residence to pay my respect; however, I am scheduled to set off to Algeria for an Islamic conference. I request you to pray for the journey to be safely completed. I took and flight from Lucknow to Delhi last night wherefrom I wrote to you.

(22)

Sheikh ʿAbdul Ḥalīm Jaunpuri:

Dear brother Sheikh Sālim Sahab Qāsmī!

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

No expression could really cover how this tragedy tormented me! You indeed are biologically and spiritually related to him; nonetheless, I am not exaggerating if I say I lost my father too, given to his compassion and benevolence to me. Not very long ago he had chosen from many invitations and requests to grace my humble home with a visit during his journey to Lucknow in the month of Muharram 1403 AH.

The controversy of Darul Uloom bitterly jolted him deteriorating his health too. It's painfully unfortunate that he had to bear a mental stress in his last days. Inshā'Allāh, the sufferings he bore will handsomely add to his reward hereafter. We find ourselves in a pitiful state that we have lost the preserver and promoter of our ideology.

Kindly convey my condolence to Sheikh Muḥammad, Mr. Aʿẓam and the rest of the family. My son, ʿAbdul Walī, who has been seriously sick since Ramadan, also extends his regards. He intends to carry an article of homage in the monthly, 'Al-Badr'. I request you to kindly pray for his recovery too.

(23)

Sheikh Qāḍī Sajjād Ḥusayn, Madrasā ʿĀliyah, Fatehpuri, Delhi:

Respected Sheikh Muḥammad Sālim Qāsmī,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

Upon return from a journey I recently undertook, I learnt about the sad demise of the great leader. It deeply saddened me. The last of the legend is gone too. He always reminded of the iconic leaders of the past. I pray Allah rests him in peace and blesses us with patience. Kindly convey my condolence to the entire family.

(24)

Sheikh Aḥmad ʿAlī Qāsmī, General Secretary of All India Muslim Majlis Mushawarat:

Respected Sheikh Muḥammad Sālim Qāsmī,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

I hope Allah graces your family with patience and receives him in mercy. Only yesterday, I returned from my hometown to learn about the sad demise with not enough time to make it for the funeral.

Inshā'Allāh, I will soon visit to pay my respect. May Allah bless all of us with patience and shower his mercy on the dear departed soul. Kindly convey my regards and condolence to Sheikh Muḥammad Aslam Qāsmī and rest of your family. Need your prayers too.

(25)

Sheikh Ḥakīm Muḥammad Zamān Ḥusaynī, Former Member of Advisory Council, Darul Uloom, Deoband:

Respected Sheikh Muḥammad Sālim and Sheikh Muḥammad Aslam,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

I learnt the news of Sheikh's departure to heavenly abode through newspapers. The pain all of disciples, family and the Ummah suffered upon his departure is beyond description, Allah blesses them with patience. Kindly accept the condolence from me and my family. May Allah honour him in the Paradise!

(26)

Sayyid Aḥmad Hāshmī, Member of Parliament (Rajya Sabha):

Respected Sheikh Muḥammad Sālim,

Salām Masnūn!

I am in my hometown Ghazipur at the moment. I learnt the news through the radio last night. It deeply saddened me. The loss we suffered in shape of him is clearly irreplaceable. May Allah help your family, the Indian and International Muslim Ummah to sustain the pain of this tragedy and reward the departed with the Paradise.

(27)

Sayyid Aḥmad Hāshmī, Member of Parliament (Rajya Sabha):

Respected Sheikh Muḥammad Aslam,

Salām Masnūn!

Radio announced last night the news that we feared on the grounds of chronic illness of Ḥakīm al-Islām ﷺ but wished not to hear as long as possible. His death undeniably embodies a great loss for the Ummah. It has shaken up the collective conscience of the community.

Ḥakīm al-Islām ﷺ had grown to be a leading scholar not only within the Subcontinent but throughout the Islamic world. Now he is no more!

In the midst of boundless sorrow, we need to thankfully and patiently accept the fate determined by Allah.

I offer my deepest condolence to the family, the relatives and Mr. Ghazi. I pray to Allah that he illuminates the grave of your father and the great visionary of Islamic world with divinely eternal lights.

I also sent a telegram and hope it reached you in time. I would always regret that distances disabled me from attending the last rites of the departed.

(28)

Sheikh ʿAbdul Quddūs Rūmī, Grand Muftī Agra City:

Respected Sheikh Muḥammad Sālim,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

I caught the fever the Friday, 14th of Shawwal. On the sickbed, the newspaper communicated the news of the sad demise of Ḥakīm al-Islām. Due to sickness, I was unable to express my emotions to you. *Innā lillāhi wa innā ilayhi rājiʿūn.* Verily, It's for Allah to take away and to give and He destined a precise moment for everything. Hence, let's be patient and let's introspect.

وخير من العباس اجرك بعده
والله خير منك للعباس

The couplet emotionally relieved me on the occasion of my father's death. I hope it remedies your pain too. The towering personality of Ḥakīm al-Islām is way beyond the words of unaccomplished and unworthy people like us. With him concludes an age of righteous excellence.

'*Those were my forefathers; someone bring the likes of them*' has been dedicated to many great souls before. The last deserving soul also departed. *Innā lillāhi wa innā ilayhi rājiʿūn.*

Not fully recovered from the sickness, I still am on medication and dietary restrictions. Else, I would definitely have visited to pay my respect. I intend to travel for the Hajj. Inshā'Allāh, I plan

to visit after return from the Hajj.

(29)

Sheikh Najmuddīn Iṣlāḥī, Rajapur, Azamgarh:

Respected Sheikh!

I sincerely send my prayers that may Allah help us to overcome the tragedy we confronted in shape of his sad demise and rest his noble soul in peace and blessings.

I intend to properly pay tribute to him in shape of an article illustrating the resilience and dedication with which he carried forward the legacy of Imām Muḥammad Qāsim al-Nānawtawī; and that he was the only true and last representative of the wisdom of Imām Muḥammad Qāsim al-Nānawtawī ﷺ. The Ummah lost a courageous leader and a notable scholar with his demise. I take your leave with mournful assurance and paying sending thousands and thousands prayers and blessings to his noble soul.

(30)

Sheikh Najmul Ḥasan, Madrasā Imdadul Uloom, Khānqāh Ashrafiyyah, Thāna Bhawan:

Respected Sheikh Muḥammad Sālim,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

We mourn the sad demise of Ḥakīm al-Islām ﵀. 'And everything is fated a precise moment' is certainly before you. We all deserve to be comforted. Teaching you patience would be like trying to give Luqman a lecture on wisdom. May Allah receive Ḥakīm al-Islām ﵀ with kindness and mercy!

The illuminated souls ascended to sky

We like dust are left on the earth

We are holding regular gatherings to pray for forgiveness and salvation for him.

(31)

Sheikh Muftī Ẓafīruddīn, the Grand of Muftī Darul Uloom:

Respected Sheikh Muḥammad Sālim,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

Having performed the prayer of Eid, I headed to hometown because an urgent piece of work needed my attention. On the Monday evening, the news hit me like lightning that the shining sun of knowledge and wisdom has finally set. The man who selflessly served Darul Uloom and the Muslim Ummah is finally no more. The torch-bearer himself decided to become history. The orator whose voice still echoes inside our minds has passed away. The Ummah lost a benefactor in him. The entire world of knowledge and wisdom mourns for him.

In his company, our curiosity and inquisitions always found satisfaction. No matter how we lament his demise, our hearts would always miss him. He was man of honesty, trust and enlightenment who comforted the troubled souls, healed the sickness of spirit and led the legion of mystics. May Allah shower his mercy and blessings on his abode!

Primarily, the family suffered the loss. However, the entire Ummah emotionally grieves his sad demise. May Allah bless the family and entire Muslim Ummah with patience!

(32)

Sheikh Ghulām Qādir, Madrasā Arabia Ziyaul Uloom, J&K:

Respected Sheikh Muḥammad Sālim,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

I hope you are doing well.

It was sad to hear on the radio that Ḥakīm al-Islām ؒ has passed away, *Innā lillāhi wa innā ilayhi rājiʿūn*. The Ummah indeed suffered from an irreparable loss. No doubt, he lived amongst us reflecting the glory of the forefathers. It must be hard on you and family to go through it. May Allah give you patience! Ḥakīm al-Islām ؒ had really cared for this humble servant and the Madrasā which thrived upon his generous prayers. All of us here in Madrasā Zia-ul-Uloom offer our heartfelt condolences and we are always there for you.

(33)

Sheikh Zulfiqar Aḥmad, Surat:

Respected Sheikh Muḥammad Sālim & Sheikh Muḥammad Aslam

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

Hope you're doing well! Our Madrasā and the entire town was painfully saddened by the news of the demise of Ḥakīm al-Islām ﷺ, the leader of Indian Muslims and the true follower of forefathers. The Muslim Ummah and the nation suffered a great irrevocable loss.

He has always been an inspiring figure and patron our Madrasā. Today, the Madrasā lost an important benefactor. May Allah give us an alternative! Immediately after the news reached here, we gathered students and teachers of the Madrasā to send prayers upon him. Also, we held a meeting to grieve his loss.

In the meeting, the speakers recalled his remarkable social, spiritual, educational and authorial services. The memorial closed with the prayers to his soul, the bereaved family and relatives. As we cannot defy Allah's fate, we offer our sincere condolence.

(34)

Sheikh Irshād Aḥmad, Muballigh (Missionary) Darul Uloom, Deoband:

Respected Sheikh Muḥammad Sālim Qasmi Sahab,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

The shockwaves spread with the news of the sad demise of Ḥakīm al-Islām ﷺ. The mind totally disbelieved it in the beginning. However, the world is designed in such a way that death essentially follows the life. Same is truth for the glorious and gracious personality who rest in the wings of mercy after shining upon the world. All of us are deeply saddened by the unexpected and unwished departure of the great man. We send prayers for him and for the family.

(35)

Sheikh Waqar ʿAlī, Mazahir Uloom:

Respected Sheikh Muḥammad Sālim and Sheikh Muḥammad Aslam

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

At the moment, I am in Kolkata for a business of Madrasā Mazahir Uloom, Saharanpur. My return is scheduled for the coming Wednesday. As I passed through Lorchitpur on my fundraising assignment, I encountered a contributor of Madrasā, who is a resident of Asansol visiting Kolkata. Reading through a copy of 'Akhbār-e-Mashriq', he sadly informed me of the death of Ḥakīm al-Islām ؒ. I didn't believe it. Then he showed the headlines announcing of his sad demise, *Innā lillāhi wa innā ilayhi rājiʿūn*! May Allah forgive Ḥakīm al-Islām ؒ and bless the family with patience. How fortunate I am to be in a faraway place thus unable to attend his funeral services! I have no idea whether the people from Mazahir Uloom could attend it or not. I believe if the news had reached them in time, they must have attended his last rites. Only Allah knows what trauma you all must have gone through! Accept my heartfelt condolences to you and the entire family. I will definitely visit you to offer my condolences in person on my return to Saharanpur. To my reckoning, Ḥakīm al-Islām ؒ always struck as a true inheritor of the forefather's legacy.

I would also like to convey the regards and the condolences of the shop owner where I sat to write this letter. He belongs to Delhi and is greatly saddened by the news of his demise. I end my letter with the prayer for his forgiveness.

(36)

Sheikh Bāqar Ḥusayn, Darul Uloom Al-Islamiyah, Basti:

Respected Sheikh Muḥammad Sālim,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

It befell like a lightning to hear about his passing away, *Innā lillāhi wa innā ilayhi rājiʿūn*.

Alas! Today we lost the inheritor of Sheikh Al-Nānawtawī's legacy, the influential orator, internationally acclaimed Islamic scholar, and the most prominent representative of Deobandī School of Thought.

We have arranged for recitation of the Qur'ān dedicated to his soul which still continues.

We share the grief with you hence we also need to be comforted. As soon as we learnt of his demise, we sent a condolence message which we hope reached you. We pray that Allah blesses you and all of us with patience and holds him in high regards.

(37)

Sheikh Imām ʿAlī Danish Qāsmī, Madrasā Raisul Uloom, Sant Kheri:

Sheikh Muḥammad Sālim Qāsmī Sahab,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

We were greatly saddened by the tragic news of the demise of Ḥakīm al-Islām ﵀ broadcasted over the radio. After ʿIshā, we held a meeting to mourn the death and to pay the tribute to the soul of the departed. After fajr, we gathered to collectively recite the Qur'ān dedicated to him. We pray for patience and forgiveness for you and the dear departed respectively.

(38)

Sheikh Ḥakīm ʿAbdul Qawī, Daryābād, Editor 'Ṣidq-e-Jadīd (Weekly) Lucknow:

Respected Sheikh Muḥammad Sālim,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

It saddened us to learn about the demise of Ḥakīm al-Islām Qārī Ṭayyib, *Innā lillāhi wa innā ilayhi rājiʿūn.* The departed soul was among the most prominent personality of Islamic world and equally reputed in the Islamic sciences and the spiritual realm. *Inshā'Allāh*, we plan to pay a detailed tribute in the upcoming issue of Ṣidq-e-Jadīd. Kindly accept the most heartfelt condolences from me and my entire family.

(39)

ʿ**Atīq Aḥmad Ṣiddīqī, Department of Urdu, AMU, Aligarh**:

Respected Sheikh Muḥammad Sālim Qāsmī Sahab,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

I came to know of the great tragedy occurred yesterday through a newspaper. In my opinion, it is a massive setback for you, us, and the entire Islamic world. Despite the long sickness, we were not mentally prepared for this to happen. We wished him to guide us more and to benefit us for a longer time; however, no wishes can postpone the preordained events. What is fated to happen will definitely happen. The last few years of his life incidentally have been the most turbulent and troubled times affecting him physically and psychologically. In the face of trials, he displayed immense patience and unending forbearance which signifies the impeccable integrity of his character. We fail to even imagine the immensity of rewards that his educational contributions, religious services, the kindness and compassion would earn him in the afterlife.

The moment my wife came to know, she spontaneously said, "the last of the spiritual greats of Deoband is gone." Despite feeling a bit uncomfortable thinking why would such a great man need the prayers of the insignificant people like me, I pray to Allah for his inclusion among the noblest of souls.

The responsibility of family, the Darul Uloom, and the mission he held dear all his life comes upon your shoulders. I pray that you fulfil them efficiently. It may be the reason why Allah has bestowed upon you the level of discretion and forbearance to carry forward the legacy. You have so far brilliantly used your acumen guided by him, however, now you have to independently lead the mission. May Allah bestow on you the stability and consistency!

(40)

Sheikh ʿAbdul ʿAlīm Fārūqī, Member of the Advisory Council, Darul Uloom, Deoband:

Respected Sheikh Muḥammad Sālim Qasmi,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

Yesterday on July 17, I arrived in Mumbai and Qārī Siddique Sahab informed me of the sad demise of Ḥakīm al-Islām ﷺ, *Innā lillāhi wa innā ilayhi rājiʿūn.* The severity of the news for the devotees and mentees of Ḥakīm al-Islām is unimaginable. Alas! The Islamic World lost one of its shining stars as a great man of words and wisdom left the world. The vocabulary fails to provide words that can truly capture the magnitude of this loss.

I pray may Allah shower upon him his special mercy and allot him the highest of heavenly residence. I wish I was in Lucknow wherefrom I could travel to Deoband to share your pain. Unfortunately, I am hundreds of miles away in Mumbai. Nonetheless, I assure to visit you real soon to offer my condolences. Kindly, convey my condolences to each and every member of the noble family. May Allah give us all just the patience to bear the pain out! A group of migrants from Lucknow offer their condolences too.

(41)

Sheikh Aḥmadullāh Bijnorī:

Respected Sheikh Muḥammad Sālim & Sheikh Muḥammad Aslam Qāsmī,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

I learnt of the sad demise of Ḥakīm al-Islām ﷺ the day before yesterday in the evening. However, I did not come across the announcement of the last rites otherwise it might have been possible to reach Deoband by the nightfall. Apart from that, my daughter Sadia gave birth to a child the same day holding me from making a journey. Inshā'Allāh, I will soon visit to pay my respects. The Ummah lost a credible leader. In fact, we cannot stand in the way of the will of God.

(42)

Sheikh Muftī ʿAzīzur Raḥmān Madanī:

Immediately after learning of the sad demise, I sent an article to 'Al-Jamiat' which unfortunately could not make it to publication. We cannot complain as they eventually get to decide what to publish and what to leave out. However, if you intend to publish a tributary collection or anything on Ḥakīm al-Islām ﷺ, kindly notify me so that I could also send a write-up. As for the prayer and recitation for him, we owe him that. Kindly remember me in your prayers too.

(43)

The Condolence Message from the Citizens of Nagina, District Bijnor:

The citizen of Nagina held a huge tributary program in the grand Masjid on the demise of Ḥakīm al-Islām ؒ presided over by Ḥakīm Muḥammad ʿĀrif. The members of all political parties participated in paying tribute to Ḥakīm al-Islām ؒ. Muftī Jalīl Aḥmad former member of legislative assembly, and Ḥājī Rashīd Ḍamīr actively contributed to make it possible. In the program, number speakers (listed below) acknowledged the exemplary services made by Ḥakīm al-Islām ؒ to the society and to the progress of Darul Uloom.

(1) Muftī Jalīl Aḥmad, former MLA
(2) ʿAzīzur Raḥmān, MLA Congress (I)
(3) Zakawat Ḥusayn Advocate
(4) Qāḍī Masʿūd ʿAlī, Jamiat Ulama
(5) Master Akhtar Zaidi, Jamat-e-Islami
(6) Mawlānā Muḥammad ʿĀrif (RLD)
(7) Khurshīd Aḥmad
(8) Mawlānā Saʿīd Aḥmad
(9) Mawlānā Maḥmūd al-Ḥasan

The program opened with the recitation of Mawlānā Khalīl Aḥmad followed by a tributary poem dedicated to the Prophet Muḥammad (peace be upon him). Subsequently, the resolution of condolence was presented as follows;

- This meeting of the townsfolk of Nagina expresses immense grief on the sad demise of Ḥakīm al-Islām ﷺ and considers it an irrevocable loss of the Ummah.

-Undoubtedly, Ḥakīm al-Islām ﷺ lived a life of complete dedication to the preaching and promotion of Islamic faith and education and his legacy will long lead the way for the future generations.

-The dear departed soul headed Darul Uloom for about six decades and turned it into the greatest seminary of Islamic sciences in Asia in which the whole country takes pride. The memorable Century Celebration is also a shining feather in his cap.

-The citizens of Nagina express solidarity with the bereaved family and pray to Allah for immense reward for the efforts the late Ḥakīm al-Islām ﷺ made for the Movement of the Protection of Masajids.

(44)

Sheikh Muḥammad Ḥāmid, Khaṭīb Shāhī Masjid, Hyderabad:

No mode of expression can possibly show the level of pain we all suffered with his death. A ḥadīth truthfully describes such a loss as ‘with the death of a knowledgeable man dies a world’. The deceased lived a remarkably purposeful life. The thoughts of how he always treated us with kindness and compassion so painfully hurt. We can understand the family must be in a state of agony. We held a condolence meeting here in Madrasā Arabia Tanweer-e-Niswan and now are calling a gathering for the recitation of Qur’ān for the deceased soul. Yesterday, we learnt the news through radio and today it made the headlines of almost all the newspapers.

The entire city is busy holding condolence meetings and the recitation of Qur’ān for him.

Few days before he passed away, I had a dream wherein I saw him arrive here in a car wearing a fine lucent Kurta showing his shoulders. I joyfully ran towards the car and took a hand out to shake. I shook his hand and placed it on my head. He treated me with kindness.

Now we all mourn his demise. We pray may Allah grant us patience and bless him with His nearness.

Convey our regards to family and friends!

(45)

Sheikh Aḥmad Ashraf, Rector Darul Uloom Ashrafiyyah, Surat:

Respected Sheikh Muḥammad Sālim,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

Your father bestowed us with kindness for a long time. We had longstanding relationship. Immediately after learning about his sad demise, we sent you a telegram which hopefully got your notice. I presided over the condolence meeting that organised in the Madrasā where we expressed our pain and paid homage to the deceased.

All students and staff recited the Qur'ān for the peace of his soul and Sheikh al-Ḥadīth Muḥammad Riḍā Ajmerī briefly talked about his great services and noble life.

At the end, we collectively prayed Allah that he grants the patient endurance to the family and elevates his rank in the afterlife.

(46)

Sheikh Ismāʿīl and Ḥāfiẓ Aḥmad, Jamia Husainiyah, Surat:

Respected Sheikh Muḥammad Sālim,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

We received the heartrending news over telephone that Ḥakīm al-Islām Qārī Ṭayyib has passed away, *Innā lillāhi wa innā ilayhi rājiʿūn.* Alas! The Ummah has suffered a setback in losing the great luminary, the revolutionary leader, and an inspiring spiritual mentor.

He showed immense love for our Madrasā and had regularly been attending annual function every year. Even the last year, I personally travelled to Deoband in order to invite him.

When we expressed our wish of his presence in the event the current year, he excused on the grounds of health.

We offer our most sincere condolence and pray Allah for the patience for the mourning family.

(47)

Sheikh ʿAbdul ʿAlī Fārūqī, Editor "*Al-Badar*"*:*

Respected teacher!

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

We learnt of the sad demise of our beloved rector. The heart achingly refused to accept it going desperate and desolate with pain since my father had brought the news of his recovery from Mumbai a short while ago. Although, the newspapers currently kept reporting of the deterioration of his health every now and then but the first-hand news my father came with soothed our hearts. Now we hear of his departure for good!

I offer you my sinceremost condolences with the prayer that his legacy keeps leading our way.

Everyone leaves the world one day. However, it bitterly pains to see him depart amidst false accusations of the greedy opportunists. I hope the forbearance he maintained in face of the trials will earn him high reward hereafter. I have penned down my views about the issue which are lined up to publish in the upcoming issue of Al-Badr. I will make sure you receive a copy once it comes out in print. My conscience forces me to personally come to you and try to be assistive such hours of agony. However, my health does not leave me capable of travelling as the threateningly increasing episodes of fever keep inflicting my body at times going up as much as 105 or 106

degrees worrying even the doctors. They have administered multiple medical investigative procedures to get to the bottom of the problem. Although Madrasā is already open but I am still unable to attend it.

Convey my sincere regards and condolence to Sheikh Muḥammad Aslam and Muḥammad Aʿẓam too.

(48)

Sheikh Muḥammad Isḥāq, Madrasā Faiz al-Qur'ān, Jhansi:

Sheikh Muḥammad Sālim Qāsmī Sahab:

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

The entire country went into a state of shock after radio announced the news of Ḥakīm al-Islām's departure to the heavenly abode.

He acquired a distinct academic and religious status in the whole continent. It takes centuries for the world before a man like him comes to fore. He represented the farsightedness of Shāh Walīullāh, the Qur'ānic genius of Shāh ʿAbdul Qādir and Shāh Rafīʿuddīn, the insight of Shāh ʿAbdul ʿAzīz, the wisdom of Imām Muḥammad Qāsim al-Nānawtawī ﷺ.

He was a historian, a commentator of the Qur'ān, the remarkable Muḥaddith, an expert of Islamic jurisprudence, a mystic high in the realms of spirituality and a great author who wrote on diversified topics ranging from economic, social, ethical, Islamic, scientific issues to the philosophy and logic. We lost a man of many talents.

The shower of rose petals rains on your grave

You attain a high pedestal in the Paradise

I express the sincerest condolences from the entire city of Jhansi and assure you of organising the gatherings for the recitation of Qur'ān dedicated to his soul throughout the city.

This servant also offers sincere condolence to Sheikh Aslam and Aʿẓam too.

(49)

Shawkat ʿAlī Fahmī, Editor ‘Dīn-o-Dunyā’:

Dear Sheikh Aslam:

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

It was disheartening to learn the news through newspapers and radio. Although your family suffers the most, however, the entire Ummah has also lost a great leader which is going to be irreplaceable for a long time.

The famine of leadership that we already confront nationwide becomes far more serious with his departure. We lost a matchless speaker and a leader who led with example.

Kindly extend my sincere condolences to entire family.

(50)

Sheikh ʿAbdul Jamīl Khaṭīb Bāqwī, Vaniyambadi, Chennai:

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

Dear Sheikh Aslam Qāsmī Sahab:

When the news of a death goes into the ears of a Muslim, he says *Innā lillāhi wa innā ilayhi rājiʿūn!* As soon as I heard the news, I additionally said, '*Innaka Mayyit*' (You're no more). After the material life when Allah adorned the Prophet with the spiritual cloak of death, He revealed the following verses for the assurance of the ones who believe in hereafter. '*Innaka mayyitun wa innahum mayyitūn' and 'wa innā baʿda dhālika yaum al-qayamati tubʿathūn'.*

Sheikh Madanī painfully declared the sad demise of Sheikh Kifāyatullāh as a big tragic incident of which every Muslim should offer condolence to each other. Similarly, the entire Islamic world is grievously shaken by the death of Ḥakīm al-Islām ﷺ as he is the man who largely contributed to the global identity of Darul Uloom. Hence, Darul Uloom will remain the ever-rewarding investment for his soul.

(51)

Sheikh Muḥammad Abu Bakr, Maktabah Athariyyah, Ghazipur:

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

It came like a bolt of lightning when radio announced the shocking news of his departure. Even though, he had a long life but we wanted him to stay longer with us as a man of his merits and genius are not easy to come by. The incident spreads the shockwaves throughout the entire Muslim Ummah. May Allah grant all of us patience to get through it especially the mourning family.

It is deeply unfortunate that we periodically keep losing the revolutionary visionaries from amongst us especially in the days when the production of meritorious souls is on an all-time low. I pray that Allah makes arrangement for the preservation and propagation of his legacy. Naturally, all of us are collectively responsible for it. I request you to extend my condolences to your entire family.

(52)

Professor Akhlāq Ḥusayn, Department of Philosophy, Aligarh Muslim University,

Dear Aʿẓam,

I learnt through newspapers and radio the news of your father's tragic death. It greatly saddened me and I sent my prayers to his soul. His death is a big loss for the community and the literati both. His legacy is unforgettable and I pray that you accept the responsibility to take it forward.

May Allah grant you patience to remain resilient in facing the tragedy!

(53)

N. H. Jafri, Jamia Millia Islamia,

Dear brother Aʿẓam,

I read the unfortunate news in the paper. May Allah treat him well and resurrect him in the company of martyrs and truthful souls. With his demise, an era ends and a golden tradition gets folded in the realms of bygones. In a time, when the whole world is mourning the death of a man of wisdom, where do I summon the proper words of condolence! You lost your father! There is nothing more painful than saying goodbye to the man who brought you into the world. I say this out of experience. I also tearfully passed through this stage of mourning for the dear departed father. It feels like a big tree with thick shelter suddenly collapses and the stinging sunlight begins to scorch your skin. As if the roof of house is blown away and you see the naked walls. No metaphors could ever completely capture the grief.

I do not remember ever meeting a man more tender-hearted and morally upright as your father. I had the honour of dining with him many times and sitting in company for hours thanks to you. I felt like sitting in a palace of shining crystal where the wind gently blows. He had about him an otherworldly serenity and peacefulness. He clearly was not of this world.

However, whatever happened post the Centenary Celebration of Darul Uloom fits the design and schemata of today’s world; conspiracy, treachery, the criminal exploitation of religious

sentiments, and ambush. The most humiliating moment for the entire Indian Muslim community was when a committee of scholars coldly suspended a decorated and meritorious octogenarian from the position of rectorship.

May Allah bless you, Sheikh Muḥammad Sālim Qāsmī, and Sheikh Muḥammad Aslam Qāsmī with the patience to gracefully accept the will of Allah! Also, sister Aisha must be grief-stricken too. May Allah help her too.

(54)

Waḥīduddīn Malik, Vice-chancellor of University of Kashmir, Srinagar:

Respected Ghazi Sahab & Dear Sister Nazli!

It was the day before yesterday when I learnt the news through radio and television. It deeply disheartened us. May Allah engulf him with his abundant mercy!

He was like a father for us too. We developed a bond of deep love with him through our meetings at Majeed Ḥasan's Madina manzil.

No one can ever come even close to imagining what had befallen you. We still express our heartfelt condolence.

We pray for patience for the entire family.

Jannah for the late father.

And we also pray for his worthy replacement to carry forward his legacy.

(55)

Sheikh Badr al-Din, Lecturer Arabic, Jamia Millia Islamia, New Delhi:

Sheikh Muḥammad Aslam Qāsmī Sahab:

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

As I returned after Eid from Moradabad to Delhi on July 17, 1983, I learnt the news. I told myself, 'Not just an ʿālim, but the greatest living orator of Asia and encyclopaedic personality passed away.'

Undeniably, Darul Uloom soared to new heights with him at the helm of its affairs. With him gone, you sadly lost your father and all of us irreplaceably lost our spiritual guide. We cannot change the fate. May Allah give us patience to bear the grief and make someone his successor!

I am also sending out a mail for Sheikh Muḥammad Sālim Qasmi and to be honest, the magnitude of the tragedy demands the mutual condolences amongst all.

(56)

Sheikh Abul Qasim Nomani, Benares:

Respected Sheikh Muḥammad Sālim,

As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh,

Various speakers remembered the academic brilliance, the intelligence, the fortitude, the formidable authorial services, the genuine humility, and the overall achievements and contributions of Ḥakīm al-Islām ﷺ in the memorial gathering organised by Anjuman Maḥmūd al-Madāris, Madanpura, Banaras on 18th of July.

The gathering began with the recitation of a portion of Qur'ān and ended on a prayer for the soul of late Ḥakīm al-Islām ﷺ. The gathering concluded on a resolution that reads as below;

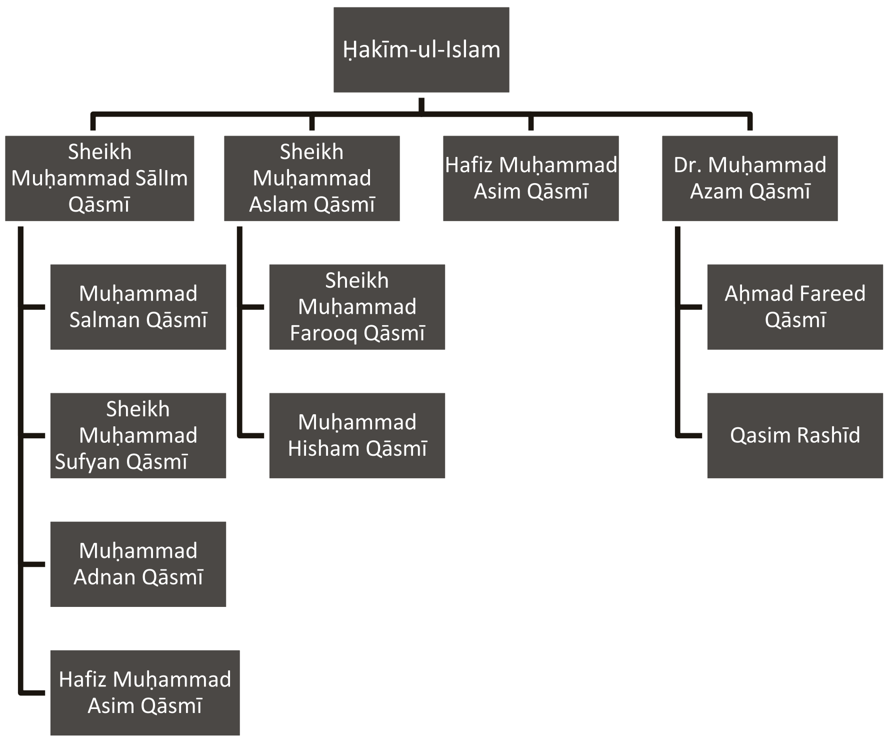
-The condolence meeting of Anjuman Maḥmūd al-Madāris expresses deepest sorrow on the unfortunate demise of Ḥakīm al-Islām ﷺ.

-It acknowledges and pays tribute for his exemplary services for Darul Uloom particularly as the rector.

-It declares his demise as an irrevocable loss for the entire Muslim Ummah.

-It offers condolences to the bereaved family, the disciples of Ḥakīm al-Islām ﷺ and prays Allah to handsomely reward him for his tireless services.

Sons & Grandsons



Sheikh Muḥammad Sālim Qāsmī ﵀(8th January 1926 - 14th April 2018)

Born on Friday 22nd of Jumādā al-Thānī 1344 corresponding with 8th January 1926, Sheikh Sālim ﵀ was raised by Ḥakīm al-Islām ﵀. He learnt the recitation and memorized the Qur'ān by Peer Ji Sharīf Gangohī ﵀. Thereafter, he undertook the four year Persian course. Amongst his Persian instructors are Sheikh ʿAqīl ﵀, Sheikh Ẓahīr ﵀, and Sheikh Sayyid Ḥasan. In 1362 AH, Sheikh Thānwī taught him the lessons of *'Mīzān'* and Arabic grammar. Sheikh Sālim was the last direct disciple of Sheikh Thānwī ﵀ to die. The rest of the legion moved to their heavenly abode over the years. In the list of curricular books, he learnt *Kanz al-Daqā'iq* by Sheikh Sayyid Akhtar Ḥusayn Miyān ﵀*, Maybdhī* by Qārī Asghar ﵀, *Mukhtaṣar al-Maʿānī* and *Sullam al-ʿUlūm* by Sheikh ʿAbdus Samīʿ ﵀, and *al-Hidāyah* by Sheikh ʿAbdul Aḥad ﵀. He eventually graduated in 1367. Amongst his teachers in the year of graduation are Sheikh Ḥusayn Aḥmad Madanī ﵀, Sheikh Iʿzāz ʿAlī ﵀, ʿAllāmah Ibrāhīm Balyāwī ﵀, and Sheikh Fakhr al-Ḥasan ﵀.

Immediately after graduation, he secured an appointment in Darul Uloom in the capacity of a teacher. In the beginning, He was assigned to teach *Nūr al-Īḍāḥ*, and translation of the Qur'ān. However, later he gave lessons of *Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abū Dāwūd, Mishkāt al-Maṣābīḥ, al-Hidāyah, Sharḥ ʿAqā'id* and other major books of Dars-e-Niẓāmī.

No one explains the wisdom of Ḥujjat al-Islām Imām Muḥammad Qāsim al-Nānawtawī better than him. Midway into his teaching career, the institution appointed him to head the research department 'Markazul Maʿārif'. In 1966, he established 'Jamia Dīniyāt Deoband' a system of Islamic education with the

objective of inculcating Islamic education to the students studying in far off universities and colleges through correspondence mode. He deservingly earned great popularity all across the Muslim world at a relatively young age. The philosophical interpretations of the intricate issues of *Sharīʿah* and the well-substantiated argument remain his forte. He also served as a founding member of the Muslim Personal Law Board and devotedly assisted his father in managing the body subsequently to become a senior vice president of the same. In addition to that, he patronized a great many Islamic institutions. From the moment of the establishment till he died on 14 April 2018, he served as a unanimous rector and later as chancellor and Sheikh al-Ḥadīth of Darul Uloom Waqf.

Sheikh Muḥammad Aslam Qāsmī (3rd June, 1938 - 13th November, 2017)

He obtained his education in Darul Uloom from elementary to graduation; learnt recitation of the Qur'ān under Qārī Muḥammad Kāmil ﷺ, four year course of Persian by Sheikh Bashīr Deobandī ﷺ, Sheikh Mushaffaʿ Deobandī ﷺ, and Sheikh Ẓahīr Deobandī ﷺ. Amongst his teachers of Arabic and Islamic sciences, Sheikh Ḥusayn Aḥmad Madanī ﷺ, Sheikh Sayyid Fakhruddīn Morādābādī ﷺ, Sheikh Muḥammad Sālim Qāsmī ﷺ, Sheikh Naʿīm Deobandī ﷺ, Sheikh Naṣīr Aḥmad Khān ﷺ, and Sheikh ʿAbdul Aḥad Deobandī ﷺ are notable.

He graduated in 1959 and joined Darul Uloom in 1969 where he worked in different non-academic positions for several years. In the meanwhile, he took up the project of translating *al-Tafsīr al-Kabīr*, the exegesis of Sheikh Fakhruddīn Rāzī ﷺ into Urdu and published a few parts of it too. Among other translation projects

he undertook, the most significant is the Urdu rendition of the famous Arabic biography of the Prophet ﷺ titled, '*al-Sīrah al-Ḥalabiyyah*'.

Sheikh Muḥammad Aslam ﷺ was endeared as a unique teacher, a stylistic writer, a reflective poet, a multidimensional character, a thoughtful person who did not love to talk and at the same time a very elegant public speaker. He travelled far and wide in the company of his father and acted as his interpreter. He was also known as the moderator of the Centenary Celebration. He served as a teacher of Ḥadīth and the Dean of the Educational Affairs at Darul Uloom, Waqf.

Dr. Muḥammad Aʿẓam Qāsmī:

Well educated, far-sighted, and humble, Dr. Aʿẓam's face reflects ancestral luminance. Along with the Islamic sciences, he mastered in modern education too. He received a doctoral degree for his thesis on Imām Muḥammad Qāsim al-Nānawtawī ﷺ from Aligarh Muslim University. Subsequently, he was appointed as a Professor in Islamic Studies Department of the same university. Till this day, he permanently resides in Aligarh.

Sheikh Muḥammad Sufyān Qāsmī:

The true successor of the father, indeed! Having acquired the Fazilah degree from Darul Uloom, Deoband, he went to Egypt to study at Jamia al-Azhar and distinctly completed the course.

Returning from Azhar, he took up the responsibility to manage Jamia Dīniyāt and judiciously fulfilled it.

Known for his sense of humour, the sense of elegance and the sense of management, he handled the post of vice-rectorship of Darul Uloom Waqf until 2014 until he got promoted to the post of Rectorship. Under his competent leadership, the institution is on the way of progress and productivity. He is also the Editor-in-Chief of the monthly Nida-e-Darul Uloom (Waqf).

Sheikh Muḥammad Fārūq Qāsmī:

A deeply honest, amazingly hardworking, and always a teacher at Darul Uloom, Sheikh Farooq took inspiration from his grandfather. He also penned and published a booklet titled *'Maʿārif-e-Ḥakīm al-Islām ﷺ'*.

The list of the spiritual successors of Ḥakīm al-Islām ﷺ

1. Sheikh Muḥammad Sālim Qāsmī, Chancellor Darul Uloom Waqf, Deoband
2. Sheikh Qārī ʿAbdullāh Salīm, Former teacher of Darul Uloom, Deoband
3. ʿAllāmah Rafīq Aḥmad Bhesānī, Muzaffarnagar
4. Sheikh Ḥakīm Muḥammad Islām, Rector Madrasā Noorul Islam, Meerut
5. Sheikh Muʿīnuddīn, the head teacher of Madrasā Islamiyah, Deccan
6. Sheikh Anwārul Ḥasan, Muballigh Darul Uloom, Deoband
7. Sheikh Ḥakīm ʿAbdul Quddūs, Deoband
8. Sheikh ʿUbaydullāh, Manager Jamia Ashrafiyyah, Lahore
9. Sheikh Ṣūfīʿ Abdur Raḥmān, Mumbai
10. Sheikh Abrār Aḥmad, the head teacher, Madrasā Tarkesar, Gujarat
11. Sheikh Muḥammad Ḥāmid Ṣiddīqī, Professor, ʿUthmāniyah College, Hyderabad

12. Sheikh Muḥammad Zayd, Professor, Islamia College, Lailpur, Pakistan
13. Sheikh Ḥifẓ al-Kabīr, Jalalabad
14. Sheikh ʿAbdul Ḥaq Qāsmī, Nawakahali, Bangladesh
15. Sheikh Abu Bakr Aḥmad, Mumbai
16. Sheikh Akhlāq Aḥmad Deobandī, Karachi, Pakistan
17. Sheikh Ismāʿīl, Mumbai
18. Sheikh Qārī Ḥifẓur Raḥmān ibn Qārī Muḥammad Sharīf, Deoband
19. Sheikh ʿAbdul Ḥaque, Silhat, Bangladesh
20. Sheikh Qamruzzamān Bengālī, Imām Jama Masjid Kurla, Mumbai
21. Sheikh Yusuf Sharqī, Bengaluru
22. Sheikh Manṣūr al-Ḥaq, Bardwan
23. Sheikh Maḥmūd, Georai
24. Sheikh Anwārul Ḥasan, Bardwan
25. Sheikh Muḥammad ʿUthmān Memon, Karachi, Pakistan
26. Sheikh Muḥammad ʿAlī Advocate, Hyderabad
27. Sheikh ʿAbdul Quddūs Ḥammād, Varanasi
28. Sheikh Muḥammad Zaid, Faisalabad, Pakistan

Establishment of Darul Uloom Waqf, Deoband

Immediately after departure from Darul Uloom in the wake of the Conflict Ḥakīm al-Islām ﷺ, a number of dedicated staff members who sweated and bled all their physical and mental strengths for the prosperity and progress of Darul Uloom, decided to leave with Ḥakīm al-Islām ﷺ.

Allah destined the current of education and enlightenment to flow from the Jama Masjid too as it flowed from Darul Uloom for a long time. Thus, Darul Uloom Waqf was founded in the Jama Masjid of Deoband. In 1983, the education officially began. The staff rendered their administrative duties sitting in the small chambers of Jama Masjid. Only Allah knows how painstaking and distressing it was to operate an educational institution in the dingy rooms of the ancient Masjid. In the days of infancy, the new institution consistently struggled for sustainable functioning—from stationary to the seating and accommodation of students, everything confronted like an unsurmountable challenge.

The legendary teachers of Darul Uloom whose fame spread every corner a graduate of Darul Uloom ever reached, they now taught sitting on the bare floor teaching students who had no guarantee of the next meal. Among such selfless scholars were Sheikh Muḥammad Sālim Qāsmī, Sheikh Sayyid Anẓar Shāh Kashmīrī, Sheikh Naʿīm Aḥmad Deobandī, Sheikh Khurshīd ʿĀlam Deobandī ﷺ, Sheikh Muḥammad Aslam Qāsmī ﷺ.

Many a times, multiple students took turns in sharing a book due to unavailability. They never complained rather bravely determined to make best out of the available resources. The only energy which sustained their struggle was the emotional attachment with the Ḥakīm al-Islām ﷺ. The deep love with the man helped them successfully confront the storm of deprivation.

The assistance from a few generous donors subsequently steadied the situation. The institution was able to rent houses in the city to accommodate the otherwise homeless students. In addition to that, a few bookstores come to the front to help out with the book supply crisis in the house particularly Sheikh Isḥāq, the late proprietor of Maktabah Raḥīmiyah and Sheikh Shawkat, the proprietor of Kutub Khānah Hāshmiyyah regularly maintained free supply of the course-books and presented books as rewards to the high-scoring students. Generally, all the bookstores lent the helping hands to help the institution facilitate the educational activities smoothly. Darul Uloom Waqf expresses gratitude to all of them.

Furthermore, Sheikh Muḥammad Sālim Qāsmī ﷺ became the first appointed rector, Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ the first head teacher and Dean of the Educational Affairs, Sheikh Muḥammad Naʿīmuddīn ﷺ the first Sheikh al-Ḥadīth, Sheikh Khurshīd ʿĀlam ʿUthmānī (may Allah have mercy on him) the first Deputy Rector of Darul Uloom Waqf, Deoband unanimously.

Amongst other distinct teachers who migrated with Ḥakīm al-Islām ﷺ are Sheikh Muftī Shakīl Aḥmad of Sitāpūr, Sheikh Khalid Ḥusayn of Balyā, Sheikh Fayḍul Ḥasan of Kashmir, Sheikh Muḥammad Ḥasan of Banda and Qārī Saeed ʿĀlam. All

of them together determined the progress of Darul Uloom Waqf. After judiciously serving in Darul Uloom, Waqf, Sheikh Shakīl Aḥmad of Sitāpūr was named rector of a major Madrasā in his native place. Sheikh Khālid of Balyā decided to migrate to Pakistan to later secure the appointment for the post of Sheikh al-Ḥadīth in Madrasā Ṣawlatiyyah, Makkah Mukarramah and honourably served the post till the end of his days. As for Sheikh Fayḍul Ḥasan of Kashmir, he passed away during the second year of his service in his native city. The absence of three remarkable teachers left a void in the educational system of a Madrasā that earlier seemed to find educational equilibrium.

However, the replacement came in shape of a youthful and passionate team of erudite scholars such as ʿAllāmah Rafīq Bhesānī, Sheikh Muḥammad Aslam Qāsmī (may Allah have mercy on him), Sheikh Muḥammad Islam Qāsmī, Sheikh Qamar ʿUthmānī, Sheikh Muḥammad Ḥanīf of Muzaffarnagar, Sheikh Wāsif ʿUthmānī, Sheikh Ismāʿīl Madanī, Sheikh Ismāʿīl Khan Deobandī, Muftī Ilyās of Gonda, Sheikh Muḥammad Sufyān Qāsmī, Sheikh Sayyid Aḥmad Khiḍar Shāh Kashmīrī, Sheikh Doctor Anīsul Islām Qāsmī, Sheikh Ghulam Rasūl Kashmīrī and so on. Thus fresh talent became the dominating majority of a system guided by versatility and experience of the elders that was destined to thrive.

Sheikh Muḥammad Sālim Qāsmī, Sheikh Sayyid Anẓar Shāh Kashmīrī ﵀ and Sheikh Naʿīm Deobandī ﵀ began to teach Bukhārī with occasional assistance from Sheikh Rafīq of Bhesānī ﵀. Muftī Sayyid Aḥmad ʿAlī Saʿīd, an experienced cleric took charge of the Department of 'Ifta'. On the same lines, Sheikh Muḥammad Islām, Qārī Saʿīd ʿĀlam Deobandī, Hafiz Muḥammad Anwar, Master Musa and Munshī Imtiyāz respectively came at the

helm of the Departments of Arabic Literature, Tajwīd, Memorization of Qur'ān, Dīniyāt, and Calligraphy. Every one of them passionately gave all to ensure progress and learning.

Along with the teaching engagement, Sheikh Sayyid Anẓar Shāh Kashmīrī ﵀ and Sheikh Muḥammad Sālim Qāsmī ﵀ took to raise funds in order to keep Darul Uloom Waqf fully functional. With rumour-mongers busy maligning the seminary through negative propagandas, initially they encountered great hostility which their indomitable will and earnest intentions managed to overturn and convince people here and abroad to help and support the cause. The way both the fighters faced discouraging hostility and grave accusations in their journey of establishing Darul Uloom Waqf stands next to the hardships of Ḥakīm al-Islām ﵀. Inshā'Allāh, they will receive due reward for everything endured for the sake of Allah in hereafter.

One gets goosebumps reading through the stories of endurance of the early students of Darul Uloom Waqf in order to acquire knowledge and learn Islam. Movements and institutions face rise and fall. However, the institution that comes into existence to represent the truth, confronts more hostility and opposition. Hence, Darul Uloom Waqf waded through the mire of opposition before attaining stability and sustainment. The dedicated group of founders and workers of Darul Uloom Waqf left the imprint of forbearance and endurance in its history.

Sheikh al-Ḥadīth Muḥammad Naʿīm ﵀ passed away after a long period of illness in the United States of America. Sheikh established himself as an experienced teacher who could effortlessly and efficiently teach for hours without exhausting himself. He taught Bukhārī and Tirmidhī since the foundation of

the institution. Allah blessed him with the gift of gab and art of articulation. He sets a high standard of efficient teaching in Darul Uloom. For a short tenure, he also headed the office of educational affairs and incorporated several reformations. Darul Uloom lost a great contributor in him. Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ succeeded him as Sheikh al-Ḥadīth. All associated with Darul Uloom Waqf in however insignificant degree are aware of Sheikh Sayyid Anẓar Shāh Kashmīrī's equal expertise over rhetoric, writing and teaching. All his classes form the classics of Darul Uloom Waqf. In 1980, Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ was assigned to teach 'the Chapter of Warfare' in Bukhārī which attracted not only external students but people visiting Darul Uloom also.

After founding of Darul Uloom Waqf, it was general assumption that the wounds incurred through the conflict will wither away the freshness and energy out of the great scholar but the song bird found the lost rhythm in the fragile and narrow building of Jama Masjid where Darul Uloom Waqf came into existence. Hardships failed in dampening the crisp of voice and the fearlessness of articulation. His lessons almost broke the boundaries of classroom and end of the year turned into public assembly where a great crowd registered their attendance in order to enjoy his lectures. He passed away on 26, April 2008 and left a shining legacy for all to benefit from.

Sheikh Khurshīd ʿĀlam who served Darul Uloom for long time before breaking away in favour of the newly founded institution, took the mantle of dear departed Sheikh Kashmīrī ﷺ and succeeded as Sheikh al-Ḥadīth. Sheikh Khurshīd received fascination from a great number of students. He taught Sharḥ al-

ʿAqā'id and Sahih Muslim and he also served as deputy of the Head of Educational Affairs. Sheikh Khurshīd deserves credit in handling workers of Darul Uloom Waqf with great efficiency and softheartedness.

He fashioned for himself a very finely calculated teaching plan and kept with the clock perfectly; time up and lesson over. Despite all textual complications, he simplified the Preface to Muslim for his students. All his lectures on theology and creed were considered resourceful and authentic. He passed away on February 7 leaving many deeply saddened.

Sheikh Kashmīrī ﷺ also headed the office of Educational Affairs and served as the Head teacher too. After his demise, Sheikh Aslam Qāsmī succeeded him on both the positions with Sheikh Sayyid Aḥmad Khiḍar Shāh Masʿūdī as his deputy in the office of Educational Affairs. Both young scholars richly possessed great educational qualities and gentility of nature. They shouldered the responsibility with unfaltering competence. Sheikh Aslam Qāsmī came forward as an excellent mentor, eloquent speaker, self-styled author, and a well-rounded personality. On the other hand, Sheikh Sayyid Aḥmad Khiḍar Shāh Masʿūdī inherited eloquence of speech and sophisticated demeanour from Sheikh Anwar Shāh Kashmīrī ﷺ. As he succeeded Sheikh Khurshīd ʿĀlam post his death as Sheikh al-Ḥadīth, he quickly got himself fine-tuned with the rhythm of the post.

Earlier Sheikh Khurshīd fell seriously ill in 2000 CE and handed over the post of deputy rector to Sheikh Sufyan Qāsmī who along with Sheikh Aḥmad Khiḍar played a pivotal role in making Darul Uloom Waqf a success story and who also previously remained a key contributor to Idārah Dīniyāt, Deoband. Sheikh Sufyan successfully endeavoured to deliver Darul Uloom from various

contrary situations before taking office too. With him working as deputy rector, Darul Uloom experienced robust educational and architectural expansions. Under his watch, Darul Uloom developed a consistent salary dispensing system which ensured timely distribution of employees' remunerations. The number of aided students significantly grew through funding he managed to raise during fundraisers within the country and overseas.

In relation to tough times Darul Uloom waded through, Sheikh Anwar al-Haq, an active teacher with Darul Uloom deserves special mention, who courageously supported Darul Uloom Waqf throughout the troubled hours. A harmless, selfless, hardworking and a thorough gentleman Sheikh Anwar initially taught elementary books along with teaching 'Sirājī' (a book illustrating the Islamic System of Inheritance Calculation and Distribution) in the Seventh Class and Ifta. Over times, he acquired such great mastery over the book that he could probably teach with eyes closed. During the final years of his career, he was assigned al-Hidāyah and Sunan Abū Dāwūd to teach. He died on 10, Safar 1425 AH. May Allah forgive him and reward him in heaven.

On February 20, 1985, another faithful official to Ḥakīm al-Islām ﷺ Sheikh ʿAbdul Ḥaq Ghāzīpūrī passed away. He had lived a life of dignity and loyalty. It always brought tears to the eyes of Ḥakīm al-Islām whenever he talked of him. Sayyid ʿAbdur Raūf ʿĀlī succeeded him as Secretary to Ḥakīm al-Islām ﷺ along with assuming editorship of fortnightly 'Nidā-e-Darul Uloom'. Sheikh ʿAbdullāh Jāved Ghāzīpūrī (son of Sheikh ʿAbdul Ḥaq) and Sheikh Nasīm Akhtar Shah Qaisar (Son of Sheikh Sayyid Azhar Shah Qaisar ﷺ assisted him in editing the fortnightly. The trio elevated the magazine to great heights.

On November 23, Sheikh Sayyid Abdur Rauf ʿAlī passed away leaving the magazine in the competent care of the two sub-editors and the secretariship to Sheikh Muʿīnuddīn Hyderabadi. Later on 12 of Safar 1423 AH, Sheikh Muʿīnuddīn also breathed last. After his sad demise, Sheikh Dilshād Aḥmad Qāsmī took over the duties along with the supervising organisation and development.

The department of preaching was run by Sheikh Sayyid Abul Kalām and Sheikh Muḥammad Wasif ʿUthmānī who received great acceptance amongst masses supported by heart-softening oratory. Additionally, Sheikh Muḥammad Wāṣif also taught *Mishkāt al-Maṣābīḥ* and *Sunan Ibn Mājah* with decree-writing duties. He succumbed to the injuries sustained in an automobile accident while returning from a meeting in a festival. May Allah forgive him and raise his ranks.

The Department of Ifta was run by the versatile jurist and expert in decree-writing Muftī Aḥmad ʿAlī Saeed ؒ. He took care of majority of the subjects of Ifta along with writing multiple decrees and editing the ones written by other Muftīs every day. He also taught *Sunan Abū Dāwūd* for a considerable period of time which he conducted in pure jurisprudential jargon citing umpteen references. He died on 26 Ramadan 1417 AH and Muftī Khurshīd ʿĀlam succeeded him as the Grand Muftī taking charge of the duties of Dar al-Ifta.

On parallel lines with Dar al-Ifta, the Department of Arabic Literature remained fully active headed by Sheikh Muḥammad Islam Qāsmī. He attained great excellence in Arabic language and literature and other necessary sciences. In addition to spearheading the Department of Arabic literature, he also taught *Shamā'il al-Tirmidhī* and took care of public relations too.

The Departments of Calligraphy, Tajwīd, and Qur'ān Memorization found diligent caretakers respectively in Munshī Imtiyāz ﷺ, Qārī Saʿīd ʿĀlam ﷺ, and Ḥāfiẓ Muḥammad Anwar ﷺ.

When someone manages to command respect amongst scholars and reverence of masses despite numerous ideological disagreements and points of contention, it indicates the distinctive humane qualities and an attitude rooted in well-contemplated disciplines. Amongst the legion of Deobandī scholars, one unanimously respected personality is of Sheikh Muḥammad Sālim Qāsmī ﷺ. Enlightened amongst scholars, distinct amongst teachers, fountain of knowledge in students, full of wisdom in oratory, piercing intellectual, far-sighted visionary, a man with a mighty pen, an earnest individual and decorated with numerous other magnificent character traits, Sheikh Sālim ﷺ was divinely chosen to head Darul Uloom Waqf, to represent Islam and lead Muslim community.

The construction of new blocks:

Three decades ago, Ḥakīm al-Islām ﷺ founded an institution to preserve the features and tradition of Darul Uloom after some forces shut the doors of Darul Uloom on him. At time of inception, he along with his comrades faced extreme lack of resources which failed to keep him from realizing the dream he so passionately carved. Within a matter of few years, the twig grew into a fruitful tree and gained acceptance amongst masses and scholars. Now Jama Masjid became too small to sustain the constantly growing system thus new construction became inevitable. The scattered accommodations of students hindered the moral training which is an integral feature of Madrasā education. In addition to that the curfew days of 1992 highlighted

the requirement of institution's private space to carry on the business. By His grace, the institution purchased a considerably large piece of land on the outskirts of the city.

June 24, 1994 was the fortunate day when the masses witnessed Faqīh al-Ummah Sheikh Maḥmūd al-Ḥasan Gangohī laying the foundation stone of new construction project in the presence of Sheikh Muḥammad Sālim Qāsmī ﷺ, Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ and Sheikh Muftī Muẓaffar Ḥusayn ﷺ.

Graduating Alumni Over the Years:

The alumni of Darul Uloom Waqf who graduated since Inception are illustrated in the following chart:

Year	Alumni	Year	Alumni	Year	Alumni
1402 AH	33	1413 AH	262	1424 AH	361
1403 AH	48	1414 AH	286	1425 AH	401
1404 AH	79	1415 AH	329	1426 AH	397
1405 AH	114	1416 AH	274	1427 AH	419
1406 AH	146	1417 AH	332	1428 AH	476
1407 AH	189	1418 AH	327	1429 AH	451
1408 AH	175	1419 AH	344	1430 AH	485
1409 AH	197	1420AH	362	1431 AH	594
1410 AH	254	1421 AH	374	1432 AH	206

1411 AH	198	1422 AH	212	1433 AH	833
1412 AH	213	1423 AH	374	1434 AH	749
TOTAL			10,494		

The numbers given above cover only those students who successfully earned the degree of *Fazilah*. It excludes those who completed their certificate courses in Calligraphy or Tajwīd and specializations in Ifta, Arabic Literature, and other courses offered in the seminary.[1]

[1] Darul Uloom Waqf academic records, 1983-2013.

Personality & Characteristics

Appearance:

The moderate height neither too short or too tall, a glowing face gleaming with knowledge and wisdom, the large eyes decorated with thick lashes, the broad forehead bright like the moon with the a visible mark of prostration, the arched brows reflecting gentleness and kindness, ruddy cheeks, the gaze always downward, the head inherently full and round, the beard in line with *Sunnah*, the shoulders bowed with a sense of responsibility, the palms softer than silk, attentive to anyone and everyone at all the times, the heart full of good intentions the mind replete with genius, the gait like that of obedient slaves of God, depth in speech, cleanliness in characteristics, truthful nature, ever-ready leadership skills, elegant, splendid, earnest, elevated stature, learned as well as stoic, courteous and aesthetic.

Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ writes;

"Ḥakīm al-Islām Qārī Ṭayyib ﷺ was stately with ruddy cheeks, dressed in fine attire always hastening to climb up the steps of the Office of Rector at Darul Uloom. He was never noticed walking slowly and aimlessly, rather he always walked gallantly like a young man. His head was full of hair softer than the silk, black and thick beard, white face like a circle around the moon, innocent appearance, polite in disposition. He was aesthetic enough to befit this couplet of Insha, the poet;

Behold the delicacy of the lovely flower, O Insha,

Even the touch of morning breeze would stain it beauty

Sheikh Fuḍaylur Raḥmān ʿUthmānī ﵀ writes: "His speech, carriage, sitting, almost everything radiated a unique sort of delicacy. He talked in a voice neither low nor high. The politeness and the deliberation crystallised every word he spoke. He was fairly shaped, neither too tall, nor too short, nor paper thin or shaggy fat, always dressed in a scholarly way with his lofty skullcap sitting on the forehead. His sitting symbolized humbleness.

He writes at another place: "They say the face reflects the heart of the man. His face was both innocent and glowing; with graceful features. When he spoke, it seemed, the beads were spurting out of his mouth. Like his face, his heart was innocent too.

Sheikh Saʿīd Aḥmad Akbarābādī ﵀ writes: "Though he was very humble and polite, yet he was very earnest."

Sheikh Shāhin Jamālī, a lecturer of Ḥadīth in Madrasa, Imdādul Islam, Meerut, writes: "A man aglow with beauty like the Prophet, Yousuf, moderate and stately height, broad forehead exhibiting the mark of prayer, sophisticatedly dressed up for the seasons—fine *sherwani* with exquisite kurta pyjamas, the personality was known as *Mohtamim Sahab* (respected rector) to one and all in Deoband, and as Ḥakīm al-Islām ﵀ (Master of Islamic Wisdom) elsewhere.

Innocence:

The word innocence describes him very completely. As he was innocent so were his features, his gait, body, character, actions, morals and everything else that belonged to him.

Those who had seen him, they would authenticate that he was a big hearted person, soothing to so many spirits and was innocent from head to toe.

Has anyone seen somebody so simple and humble?

Has anyone seen somebody so meekly exalted?

Sheikh Fuḍaylur Raḥmān Hilāl ʿUthmānī writes: "He got startled knowing that a Muslim also could tell a lie. Politeness, nobleness, humbleness and most of all righteousness had become part and parcel of his character. Seeing others in trouble saddened him the most. So he couldn't trouble others for himself.[1]

Delicacy:

There was nothing in particular that was delicate. Everything that belonged to him was equally fine and delicate, i.e., his clothes, speech, assemblies and meetings, treatment, routines, thoughtfulness, emotions and sentiments, each and everything belonging to him was delicate in its true sense.

Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ says: "Ḥakīm al-Islām Qārī Ṭayyib was eminently sophisticated in nature, and this was the reason why I felt attached to him since my childhood. Later, this attachment developed into a kinship bond. The Sheikh was the real embodiment of the priests of Deoband that I had heard about. Fortitude and tolerance flowed in his vein like blood. He was compassionate to the younger ones. He hardly uttered a word which could break anyone's heart.

---

[1] See: Monthly Nidā-e-Darul Uloom (special edition), 1985.

Anees, don't let fragile be shattered

Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ writes at another place: "Sophistication and fineness was in his blood. His attire was elegant, himself graceful, speech humble, sermon enlightening, writing instructive, he was prolific in every aspect, so to speak. He liked food to be served at *dastarkhwān* (table), he would pick up whatever he desired. He didn't like the host to insist. If the host did, he felt offended and asked him to let him on his own. Once Sheikh Fakhrul Ḥasan ﷺ insisted on yoghurt to which he openly resented.[1]

The Significance of the Epithet 'Ḥakīm al-Islām':

If the word 'Ḥakīm al-Islām ﷺ' has fitted anybody, after Imām Ghazālī, it is none other than Sheikh Ṭayyib. The word 'Ḥakīm' sometimes means 'Doctor'. Taking this only meaning into consideration, some adversaries and envious people commented questioning if Islam was sick why they needed a doctor for treatment. On this remark, Sheikh Sayyid Anẓar Shāh Kashmīrī regretted for their lack of knowledge, and wondered if the word Ḥakīm could comprehend only one meaning. There is a very noted term in the stream of Ḥadīth 'he is coveted among people'. A well-read person is very well aware that this term is used for praising the worthy. This term always befitted him. It clearly denotes that he was perfect, excellent and well renowned among his fellow people and countrymen. And this was the only reason for many to be jealous.

The contradictors assumed themselves great personalities. In fact, they were no more than jealous fellows. Their only business was to sit idle and envy others.

---

[1]See: Ibid.

Domestic Life:

The anecdote of his granddaughter, respected Shehnāz Ghāzī, gives a detailed account of his domestic life:

"I would find my grandmother reciting hymns in a very sweet tone early in the morning when I woke up. As for grandfather, he was the principal of Darul Uloom, Deoband, so he always hastened to the madrasa. My younger uncles were students of the same madrasa, so they too were always in a hurry, fearing they might get late for the class. The eldest uncle, Sālim Qāsmī ﷺ taught there too.

While walking in the open and large courtyard, from Maghrib to ʿIshā', he always recited the holy Qur'an as a daily-routine, one chapter every day. All of us participated with him in the activities, now jogging and then racing. The grandfather would walk a little fast. If ever we asked him about anything, he wouldn't reply. Once his reply surprised as well as made me feel parental love when I asked him about not talking to us while walking. He told of his father asserting that all the sciences he learnt were his own but the Qur'an belonged to his father as to remember him through it. Hence, he recited the holy Qur'an everyday after Maghrib so Allah would have mercy and bestow reward onto his deceased parents. The best thing a child can ever do to his parents! These are the manners and etiquettes that our ancestors kept inheriting to every next generation. These are the righteous deeds that acquaint mankind with his religious duties, doings and rights and that are the roots of a noble and righteous society.

It is believed that education and manners are two sides of the same coin. Our scholars always devoted themselves to the manners leaving footprints that could serve as the light of guidance, to subsequently explain what it literally meant to reach the zenith of success.

The grandfather loved his mother exceedingly. His mother was one of those ladies who sacrificed their motherliness foremost principles and doctrines and imparted such characters to this world as enacted and legislated principles themselves. Grandfather and his mother were amongst such extraordinary personalities.

Once his mother (who was the mother to all the other family members) got displeased with him for some reason, and grandfather realized that his mother was disheartened. One morning, when he returned from the Madrasa, he went straight to his mother's room and sat on the ground holding her feet at one side of bed with his head down. His mother noticed her son's repentance and turned her face with indignation. As he realized her indignation, he put his head in her lap. Tears welled up in his eyes. His heaven lay under her very feet that he was sitting at. My mother is an eye witness of this occurrence which he recounted later. The time when this incident occurred, he himself was a grandfather. She forgave him after an old lady requested her. When she reconciled, grandfather's face was pleasing sight to look at. This, too, was one of the moralistic deeds of our ancestors to their descendants, for charity begins at home.

Grandfather was very polite and humble. He never rebuked or scolded anyone. In Deoband, we played and sometimes prank with one another, but I never saw him repr*iman*d any of us or kept us from prank. Instead, he started playing with us by sitting in a chair with a ball. We all children would pick up the ball thrown by him and give it back to him. As soon the child rushed, he would shoot the ball at their back. The children were supposed to retrieve the ball and defend themselves at the same time. My maternal cousin sister and my grandfather's

granddaughter (the daughter of his eldest daughter, late Fāṭimah Rashīd Farīdī) Salma Riyāḍ who lives in America, recounted this happening to us. Another story which she told us is; in the house of grandfather which was called Ṭayyib Manzil, were two opposite rooms on the ground floor. One of them was specified for his study. He did his authorial work there. In that room there was a store-room with an adjoining bathroom. In the store-room there were two trunks. All the children were always inquisitive to know what was in them. The children decided when grandfather was gone to the madrasa; they would examine the trunks. As decided, the trunks were opened. All the children were immensely immersed in their activity, only to find nothing more than pencils, pens, torches and inkpots. The children were too busy to notice grandfather in the room. When they heard his footsteps, one of them raised his head to see who was there. Grandfather was standing in front of them and looking at them. As the children were shocked and frightened at their being caught red handed, they thought it fit to creep away. Grandfather just smiled and went out saying; stupid kids!

In summer, when it was the mango season, he would sit in open yard and suck mangoes. He entertained the children by mango-spraying onto them. And this would instigate the children to do the same. But no children ever ventured to mango-spray onto him out of respect. Seeing children play and enjoy would please him. In summer vacation, my grandfather's daughter would come to visit. He would spare time from his schedule to spend it with us in the evening or at night. He would talk with us, answered our questions with respect to religious activities. He would tell us the interesting happenings that had taken place during his journey. He would even tell us about the topic that he had delivered his sermon on. He would ask us to recite him

Na'ats, Ghazals and Nazams. In the meantime, he would tell us jokes. And our naughty activities would go on. He would see us and smile at us. Thus, spending summer vacation with him would be fruitful for us.

Illiteracy, horrid rituals, and partaking in revelry were a few ailments of vanquished nations. Unawareness and aloofness from the actual religious teachings had worsened the circumstances even more. Muslims had deteriorated socially and educationally after the revolt in 1857. No one was there to care for them. Eying to these regressed circumstances, Darul Uloom in Deoband was established, so Muslims could be dragged out of this corrupt situation, uplifted and shown the path to success. The grandfather of my grandfather, Ḥujjat al-Islām Imām Muḥammad Qāsim al-Nānawtawī ﷺ, established this institution. It is evident that the grandfather inherited a goal of life from his ancestors. And, therefore, he was always intent on propagating it.

The grandfather was unfailingly hospitable whenever relatives and guests would come to visit. In my childhood I saw many a helpless woman stay at his house. These women were treated like the family members. If it appeared that the women, staying, were financially or commercially weak, their residing period would be extended for as much time as they needed. If any of them intended to leave after five or six months, grandmother would insist on them staying. Many were called back from midway. They were always honored and respected there. The grandfather and grandmother both would intentionally not make them feel at home. The grandfather and her daughters-in-law (the wives of Sheikh Muḥammad Sālim Qāsmī and Sheikh Muḥammad Aslam Qāsmī) in particular treated them like their elders; politely and amiably.

Everyone, with no discrimination, was welcome whole heartedly into the house of grandfather. One portion of which was specified for men. The house comprises several rooms and verandas on three sides with a yard in center. An evening assembly was held after ʿAṣr every day in a lounge, which was usually thronged by teachers, students and some companions, where the grandfather would tell us many interesting stories. The other rooms of the house were also full with people likewise. The students, too, resided in a few rooms. All the arrangements from breakfast to dinner were made for everybody.

In their life-time, the grandfather and the grandmother both made most of their time and always remained punctual. After Fajr, the grandfather would go to his study-room, and get immersed in writing and compilation for a few hours. Then he would head to the principal office in the madrasa. During his office, the madrasā progressed extraordinarily. The teachers were very much interested and devoted to imparting knowledge, and students to receiving it. The lecturers in madrasas were renowned, talented and competent scholars.

The construction of new buildings was in process. These new buildings made the madrasa look beautiful and grand. The madrasa, because of it expansion and construction charm, set people's tongues wagging, and set a new example. Some of grandfather's friends called him the Shahjahan of his time for this exemplary work. We often would go to the madrasa with him, to play and enjoy a lot. Taking permission from grandfather, my mother (late Hajarah Nazli), aunties and other several relatives, too, would accompany us.

My mother would like the food cooked in the hostel of the madrasa, which was usually curry of potato and meat, and *daal*. My mother would often ask her father to bring her food which was cooked in the hostel of the Madrasa. The grandfather would agree to bring it on condition that she would return the same amount from her family's food. Because the food was the student's right, and couldn't be compromised or shared with anyone else. So it was acted upon. The food was really very tasty.

Rectitude and honesty was among those few traits that he particularly observed, and so he transmitted it to his descendants. And these were the values that didn't allow his conscience to bring a little amount of food for free, or without giving the same in return. Small actions, when done honestly, breed great outcomes. Striving incessantly brings about extraordinary outcome. As a religious scholar, he never failed inspiring the nation by doing such acts, not to mention his family. To maintain the decorum and sanctity of the family was one of his first preferences, and for the same he had asked of his family.

His foreign trips provide a great deal of how much people were affectionate of him. To benefit others is one those actions which let other decide what kind of a person one is.

When the grandfather went to America for the first time, my elder brother, Dr. ʿĀbidullāh Ghāzī received him there. Outside of the airport, one American lady enquired of the grandfather, and then she said that she had been noticing him all the while on the airplane. She further said that she noticed some sort of divine glow on his face. My brother told her about him. She asserted that the grandfather was indeed amongst God's special servants. Most possibly Allah Almighty had led the lady to believe thus. The

Qur'ān says: "The believers, the Jews, the Christians and the Sabians-- all those who believe in God, Last Day, and do good deeds-- will be rewarded by their Lord; they shall have no fear, nor shall they grieve." (Al-Qur'an, 2/62)

These special servants of God kept inspiring others through thick and thin. The behavior and manners of the grandfather were a stimulus for lakhs of people to embrace Islam. I would like to quote a few lines from the speeches of my maternal uncle, the principal of Darul Uloom in Deoband, to substantiate my point, which were delivered on the topic of the life of the Prophet, Muḥammad (peace be upon him): "Knowing of the person himself first is more important than reading his biography. It's the personality that casts light on the importance of one's biography and its greatness. So knowing of both personality and biography is equally significant to be aware of one's motive and message.

As an Islamic scholar, he applied the teachings of the Prophet in both domestic life and scholarly matters, and it introduces him very well.

My grandfather and grandmother were fond of each other. Harmony of their nature had made their bond divine. The grandmother had always accompanied him on his journeys within India and abroad. She was educated, earnest, soft-spoken and had a literary taste. Wherever she went with the grandfather, she preached women, explained the issues that concerned the feminine nature and struggled for women's upliftment. I attended her sermons personally; women were influenced by her, in fact.

After the demise of my grandmother, the grandfather summarized all his sentiments of her in one sentence: "I was always impressed by her piety." The grandfather always kept in regard all the

Islamic doctrines with respect to treatment of woman. And he always paid all the rights that Allah has given to woman.

The grandmother was a daughter of a minister. His father was the minister of Indragarh's emperor. The emperor counted on him very much. Whenever the grandfather visited Indragarh, the emperor would send his personal carriage to fetch him from the railway-station.

The grandmother spent her childhood in the castle of the emperor. The daughter of the emperor was my grandmother's childhood friend. They grew up playing together. The grandmother told us that the mother-empress was very courteous, she taught the grandmother to manage household -- sewing, knitting, embroidery, etc. Since Andar Garh was a Hindu sovereignty, and my grandmother spent most of her childhood and teenage there. She didn't feel like eating beef. The grandfather always cared for her feelings and sentiments. He always arranged mutton for her. One of the things that we learned from the grandfather was to care for the emotions and feelings of the one whom we really love and hold dear. One who cares for others is he who lives in their hearts. And for a leader and scholar caring for others becomes much more meaningful.

The grandfather was means of light and guidance for us. He always embodied resilience and willpower with a delightful smile on his face, which encouraged us to live with zeal.

The personality of the grandfather was a criterion for us to determine what generosity, philanthropy, politeness and affection could be. And in my opinion, everyone, who was in touch or spent some time with him, would agree with me. Saʿdī, the poet says;

"No one objects when it rains, whether or not rain profits or harms them."

Inherent Decency and Educational Environment of the Household:

He undoubtedly belonged to a family with a rich and noble history. Millions of people turned into pure gold on account of the affinity with the Qāsmī family. The legacy was so great that one cannot easily comprehend it. And the grandfather, the Islamic scholar, was the immediate receiver of this heritage.

Mr. Anẓar Shāh says:

"There is indeed no person more fortunate than the one who inherits the nobility and decency of the family, pure environment, courteous parents, genius tutors, purification of inner self and training of outer self. Literally none could ever be nobler than he who received all of these distinctive traits. Sheikh Ṭayyib ﵀ not only received all these virtues and strengths little by little, but in abundance. Imām Muḥammad Qāsim al-Nānawtawī ﵀ is very much renowned in my grandfather's paternal family. As for his maternal family, it was considered the noblest family in the entire town of Deoband. Environment was educational at home. The chain of this family's education traces back to the great personalities of their time. He was always referred to the best of the trainers for the spiritual training, himself naturally gentle, symbolic of tolerance, replete with charm of righteousness.

Training and Education by Expert Mentors:

As a spring overflows, it splits into the numerous clean gurgling brooks which meander about in the far off lands and farms watering and turning them fertile and fruitful. Similar is the case of Ḥakīm al-Islām ﵀ as he spread the knowledge received from the teachers everywhere he went.

God be praised! the very learned, Sheikh Anwar Shāh Kashmīrī ﷺ, Sheikh Shabbīr Aḥmad ʿUthmānī ﷺ, the Islamic philosopher, Sheikh Ashraf ʿAlī Thānwī ﷺ were among those teachers and instructors who he not merely benefited from, but won deep love of them too.

Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ writes:

"When he grew sensible, he found himself in the best of the times of Darul Uloom's. When Sheikh Rashīd Aḥmad ﷺ lost vision during final years of life, he became his eyes. Compassion of the Sheikh al-Hind always accompanied him. Sheikh Shabbīr Aḥmad ʿUthmānī ﷺ and ʿAllāmah Ibrāhīm Balyāwī ﷺ taught him the starting lessons l."

Sheikh Iʿzāz ʿAlī ﷺ devoted most of his time to teach him. All the teachers of Darul Uloom, which was the galaxy of the best and distinguished teachers, were always at his disposal:

"No matter where I dwell in the garden
Spring is always my right"

Finally, he was all prepared to profit from the glorious, Ibn Ḥajar and an ocean of knowledge, Sheikh Anwar Shāh Kashmīrī ﷺ. He profited so much that, the day that Sheikh Anwar Shāh Kashmīrī ﷺ was to depart this world, he was benefiting from him, from ʿAṣr to Maghrib, for his book 'Mashāhīr-e- Ummat'.

Ethics:

If one has a glance at his elevated ethics in every department of life, the glimpse of his purified manners, doings and their reflection, situations and their explanation, interactions, routines

and their punctuality, then his words, actions and writings, and all ongoings in his life and a thick book *'Islām kā akhalāqī niẓām'* (Ethics in Islam) written about his ideology and its approach, his erudition, they will come to know how committed his devotion was to his studies.

Sheikh Abul Ḥasan ʿAlī Nadwī ﷺ says: "The Islamic scholar was an elegant person, eminently solemn and symbolic of high ethics and courteousness as well as majestic and splendid.

Ḥakīm ʿAbdul Rashīd ﷺ remembers: "As he was complete with good qualities and exalted characteristics, so simple, balanced was his nature. He always shunned the controversy of any sort whatsoever.

Muftī Taqī ʿUthmānī says: "He is unable to forget the specimen of his innocence, righteous characteristics and his learning and subsequently acting upon it, which he noticed in his life."

Certain Habits:

Forgiveness, tolerance, hospitality, kindness and sympathy were among those habits that never forsook him. He was affectionate with children and innocent among them, reformer among youths and the most experienced among the elders, the most studious and learned among the scholars, the sea of knowledge and wisdom, compassionate and empathetic of his people. And thousands of flowing springs of explanation of *Īmān* and its fractions.

Sheikh Azhar Shāh Kashmīrī ﷺ writes in one of his long articles: "He led a busy and purposeful life. He was an aesthetic person, his ancestors were well off and landholders. He liked tidy dressing and clean environment at home. He was neat and sophisticated, but this

sophistication and neatness never affected his punctuality and routine. He could endure any kind of predicament during his journey. He never complained if the food was not served on time in journey or at home. He never grimaced if ever he was invited to eat with lower-class people. His courtesy, face with a smile on, sweetness in the way he spoke, reforming people politely were a few things that impressed the people around. As a reformer he was not strict. To be punctual, lenient and polite to people was his approach to people. And this made a sea change. He would often help the poor financially, without letting his left hand know what his right hand had just given. He always felt responsible of trust to people. If somebody gave him something as trust and asked him to give it to somebody else, he would always try to entrust it to the person. His interest in offering *ṣalāh*, observing fast, paying *Zakāh* and performing hajj was extraordinary. To recite a chapter or two from the Qur'ān in *nawāfil* after Maghrib was his routine. And this routine was so consistent that he would fulfill it on the plan and the train and at the stations airports. His sermons were scheduled. He didn't prolong his sermon even a single minute. The realm of his writing and compilation was separate and different, but interestingly he was attached to this world on a constant basis. A revelation of perfect sermons was on him. He could even preach while napping, these sermons too were logical, impactful, and weaved coherently to the point. People have the cassettes of the sermons that he delivered while napping. And one can never guess whether these sermons were delivered while he was napping. He could deliver hour long speeches in sleep in his peculiar tone without ever realizing it.

Calm and Composed in Worship:

His forehead with a prostration mark on was representative of the punctuality of prayers. He himself was inclined to worshipping

and working out. His face was always glowing. He always preferred sacrificing his slumber to worshipping. His tone was sweet and polite. If one looks at him, he would remember Allah. He was very careful in dealing with people, a beacon of piety and compassion, kind-hearted to others, solitary worships, good at management and scheduling. He would always try to worship during night regardless of his busyness and numerous journeys, over all remembering Allah and worshipping him along with the recitation of the glorious Qur'an.

Sheikh Nūr ʿĀlam Khalīl al-Amīnī writes: "He was very fond of worshipping; it seemed that he was only born to do it. He was always mindful of offering *sunnah and nawāfil* (voluntary prayers). He was so committed to worshipping at night that the courage of the youths would wane in front of his. He would recite several chapters from the Qur'ān after Maghrib and in Tahajjud very consistently, even the death couldn't disturb this commitment. In the chapter of worship and recitation of the Qur'ān, he was heir apparent. He not only possessed the calibres and faculties that were required to run such a big institution as Darul Uloom Deoband, he enjoyed pride of place, as well, among the whole class. I believe that God Himself had elected him as a leader for this long period of the institution.

Every student of history has faith; whenever a suitable person is appointed for a suitable post, human society has benefited from innumerable positive outcomes, and the great historians as well as insightful have failed to circle the fruits that came to fore as a result (from positive outcomes). The Islamic scholar soon became the Rector of Darul Uloom Deoband as he was destined, and God

had blessed him with all the strengths that were indispensable for a steamer to sail into the right direction and anchor at the destination eventually.[1]

Paragon of Virtues:

If one doesn't have enough time to read about moral, educational, practical and religious characteristics of Darul Uloom Deoband's ancestors, then he is suggested to read only Islamic scholar, Ḥakīm al-Islām Qārī Ṭayyib's biography. He will find the traits of the other all, accumulated at one place.

'I have seen the reflection of all the things existing across the world

That is the sea and this is a drop, but the world dwells in this drop'

Some personalities are so abundantly full of virtues and merits that, when glancing at their chivalries, achievements and activities, it is difficult to decide which aspect of their life contributed the most to make them distinctly renowned. Sometimes the achievements are distinguished because of the uniqueness that they bear, therefor sorting them out from the others is easy, and their range, too, could be determined. But there are some individuals who possess every quality almost in the same measure, sorting them out is really hard.

The personality of the Islamic scholar is among those which cannot be forgotten, and are an organization in them. The circles of whose knowledge and doings seem to encompass every aspect

---

[1] Al-Amīnī, Sheikh Nūr ʿĀlam Khalīl, *Pas-e-Marg Zindah*, p. 112.

of life. And their personality is so well connected to societal and communal life; whenever their personal life is observed and their services are glanced at, in a way, it is a glance at the history of their time, and that history then is not the history of some individual, but the society and the community of that time have their reflection on it.[1]

Patience and Endurance:

His patience was uniform through thick and thin. Showing patience and endurance through adverse circumstances, harsh predicaments are those ethical qualities which sublimate and exalt one. Islamic History is replete with effortful circumstances and disheartening incidents. History recounts that those who sailed through these circumstances successfully, they became a history themselves and set an example that served as milestone for their descendants.

The Islamic scholar remained the rector of an institute like Darul Uloom, Deoband, for a long time.

No matter how soft spoken the manager or administer is, it is not necessary that his subordinates remain happy with him. He himself would say that the office of the rector is a headache. He must have confronted all sorts of things from his subordinates but never expressed any bitterness about it. The adverse circumstances that he underwent, at the last stage of his life is well known even to his adversaries and they themselves confessed that he literally was symbol of patience and endurance,

---

[1] See: Monthly Nidā-e-Darul Uloom (Special Edition), 1985.

will power and determination. He never showed a sign of distress in any circumstances, asked others to do the same, the way he accepted the final verdict on Darul Uloom, Deoband is the shining example of his patience and endurance.

Persistence

Only God knows; how many ups and downs, obstacles and harsh stages he went through. He faced many obstacles as giant as a mountain. Storm, too, couldn't shake his determination. Mischief monger took their share, opposition followed by enmity didn't spare him, and all these things never stopped, but couldn't shatter his resilience and resolution. He showed his elegance, tolerance, ethics, politeness and courteousness all the times. He remained unaffected. He heard whatever was said against him. His enemies caught his collars, but couldn't shake his determination. His juniors made fun of his coronation-ceremony. Neither did he sigh, nor he thought of retaliation. He never demonstrated any sort of hatred or indignation. And he departed this mortal world for the eternal abode with everything buried in his heart.

Resolution

His resolution was as firm as rock. He never treated any theory only theoretically, he brought it to the practical world. If he liked anything, he acted upon it in a way that it became an example for all those who felt less determined. As the couplet explains it below;

> Now I intend and then I withdraw
> Apprehending what will never happen

If anyone is able to behold his resolution is the one who has beheld the Islamic scholar (Sheikh Ṭayyib) personally.

Sheikh Hilālur Raḥmān ʿUthmānī says: "I remember very well, in 1980 when he came to Maler Kotla, I asked him to preside over a program and he accepted it. When I went to Deoband with printed posters of the program, I noticed the chaos and disruption has begun.

This was that series of chaos that caused Darul Uloom to divide later on. The incident that is capable enough to injure one's heart.

There were demonstrations, protests and slogans in the premises of Darul Uloom Deoband. I went to him and said that I had got the posters of his program written, and they were yet to get printed, and that the circumstances were not favorable, the program might be called off eying to these situations. He said 'no' with very calm composure, and that he would reach there on time, and asked to get the posters prepared. When I went to him later on, and expressed my suspicion regarding the prospective situations that they could be adverse, and it could be impossible for him to come. He said very calmly that he would come much before time, and I should get posters ready, be calm and patient. Thus it happened that he came before the fixed date, and stayed there very peacefully for several days.

Compassion &Forbearance:

Forbearance and Compassion were among the chief characteristics of the rector. If we remember his life days; there was a crew of three hundred people with him; good as well as bed; responsible as well as negligent. They brought about virtue as well as vice. But all these things could never affect the tolerance of the principal. He persistently battled with tempest of opposition that was surging at a very high level at that time. His meekness was always the same, unshaken and unshattered.

When the Sheikh ﷺ reached eighty-five years of his age, a ruthless and unfortunate journalist printed an article in a very sinister tone about him, two well-known journalists came down with the newspaper to test the patience of the Sheikh. Since the Sheikh was used to studying everything that he thought suitable, he took the newspaper and cast a glace on it -- the journalists were inspecting his face to see if there was any change in facial expressions—when he finished, there was the same smile on his lips. There was no air of indignation of dislike on his face; he asked if anyone bought that paper. The journalists said that people did buy it and read it as well. This is the reason why they had come there, said they. For the sake of retaliation, they went there. The reply that the Sheikh gave to them was, alone, enough to melt the ice bergs; he said, "Oh dear! How fortunate I am that people are earning money and running their families by abusing me, and I am gaining reward for free."

Avoidance from Backbiting:

Backbiting is the worst moral ailment. That always comes into existence for the lack of moral discourage. If man speaks the truth, many other moral ailments like back-biting stay off him. It is evident that the person, who is audacious, can express himself in front of everyone very openly. He needs not backbite. And the person, who is unable to gather his courage, will stoop to backbiting. As backbiting destroys the moral courage, in the same way it brings about discourage, cowardice and hypocrisy.

As Allah Almighty had blessed the Sheikh with many other good habits, so He had blessed him with moral courage, truthfulness and clarity of tongue. He didn't like to hear anyone backbite, let alone backbite himself. Those who listened to his sermon or were

a part of his meetings in any way were very well aware that he was pure of this sort of meanness and rubbishes. His meetings were free from backbiting in the first place. If ever any fresher or juvenile, unaware of his disposition, talked in a way, the connotation of which could be backbiting, he wouldn't like it and warn him not to repeat the same ever again. It was not possible for anyone to sit in his assemblies and backbite, and the Islamic scholar would endure it quietly, as is common in today's scholarly meetings. May Allah Almighty protect us all!

The door of backbiting was shut tight there. If he was to say anything about anyone, he would use these phrases: "He was a good man. Would've been better for him to be of some use to himself." Or: "I know that person very well, may God have mercy on him." Though these phrased sometimes stung a few of his relatives. He knew to handle situations very well. He got pierced with the arrows of taunts without ever retaliating to them. If he ever felt disheartened, he raised his index finger in the air pointing that he didn't like people to complain about petty things every now and then. "It distracts me from concentrating on my work.", he would say. He was pure elegance personified.

Avoidance from Praise:

Self-praise and glorification is also one of the fatal diseases which happen to be contagious at times. Those who are afflicted with it, they can neither benefit themselves nor others. People can't even learn any useful thing from them. The treatment of this fatal ailment is humbleness and fearing from Allah, which has mostly vanished from our surroundings. The Islamic scholar was an embodiment of humbleness. When introducing him, he would say: "I got this success by serving my elders; I am one of the average students of Darul Uloom."

One who is so much humble, the chapter of 'self-praise' is obviously should be closed to him. And the Islamic scholar was the best embodiment of his ancestors, in this chapter.

Sheikh Sayyid Anẓar Shāh Kashmīrī ؒ writes: "If someone praised him, he would divert the praise to the one praising him. Once he was in Saharanpur. As soon as people got to know that he had come there, one person came hurriedly; the lounge was packed by then to the extent that people were standing around; in the meantime, Mr. Yashpal, cabinet minister from UP, arrived, he expressed his views of the assembly after much consideration; 'sir where there is honey there are bees'. Sheikh said spontaneously; 'It's bees that generate honey.' The minister was taken by surprise with this witty remark.

Forgiveness:

The examples of Sheikh's forgiveness are many, but in the history of Darul Uloom Deoband, there is one such example that is rarely seen anywhere else. One of his contemporary scholars wrote to him seeking forgiveness for a mistake he made. He had not only forgiven him, but he expressed embarrassment for finding himself in a place where someone had to seek his forgiveness.

Sheikh Sayyid Anẓar Shāh Kashmīrī ؒ recounts his observation: "There was nothing in him that could be termed as 'retaliation'. A man told me that he expected Ḥakīm al-Islām ؒ to take revenge after the death of another person in authority. However, he is praiseworthy for not looking at him with the vengeful eye even once.

Large Heartedness and Magnanimity:

Every human being tends to forgive the trivial issues. But the issues which can easily exasperate one and get them out of control and their senses; only those who have some share in patience, and are hearty, can disregard them.

Among the ethical attributes of Sheikh ؓ, large heartedness was innate and hereditary. Therefore, he remained consistent and took every one's part in every phase of life, be it winter or summer. Observation, experience, knowledge and perfection elevated his large heartedness even more.

Famously, he took the responsibility of the office of Darul Uloom, Deoband, at a time when, scholarly, insightful, and pious leaders constantly served there. Many huge revolutions occurred and innumerable big incidents happened. People hurled all sorts of false accusations at him. People stooped to abusive language, false statements of betrayal and treachery. No one considered either his post, or his affinity. His uncountable favors were all forgotten.

It was his high morals that he didn't even sigh, let alone complain. He didn't like anyone to mention it before him, since it nauseated him.

He will not quit his habit, why do we alter our appearance?

He was always as quiet as still waters; nobody ever noticed his morals declining, neither through his conversations nor behavior. The world observed people scoffing at an angel natured person; and their narrow heartedness. However, anyone with little intelligence or short sight could analyze that the Sheikh ؓ was right.

May God, the gracious, bless all with His grace, bounty and His morals!

His stories will not be covered in one single chapter. Some people have intentionally stained their life record by trying to defame him. And this virtuous person got exalted by his humble nature. O my Lord, forgive us and show Your mercy!

Fine Sense of Humour:

Ḥakīm al-Islām ﵀ was a cheerful person with a scholarly air. Vulgar or cheap humor was not his way.

One day someone asked of his well-being, he spontaneously replied: “I am well among sick, and sick among well.”

Once at a feast, there lied various kinds of items on the table; one person started offering them to him one by one. Seeing him persistent in his offers, the Sheikh ﵀ said: “The food is all about one’s taste, not the persuasion of others.”

One day as he left for somewhere on a journey, someone accompanied him to station to see him off. The Sheikh embarked upon the train, and the person went to book a ticket. He handed him the ticket. And when the train left the station, the Sheikh checked his ticket, it was a platform-ticket instead of a journey one, which the man had given him mistakenly. Speaking to the person, when he returned, the Sheikh said, “Some people are rich in the heart and poor in the head.”

Managerial Ability:

As Allah almighty had blessed him with multi-talented persona, educational ascent and spiritual capacity, in the same

way He had gifted him with managerial ability, strategic intelligence and wisdom.

Sheikh Fuḍaylur Raḥmān ʿUthmānī says about his managerial and strategic ability: "His managerial ability was in no way less than his scholarly taste and disposition. To manage an institute that cater to various schools of thought and tendencies is not a child's play."

Representation of Deobandī School of Thought

Ḥakīm al-Islām ﷺ didn't ever employ the extraordinary oral eloquence and writing ability that Allah Almighty had honored him with, the mention of which has passed in the previous pages, for the worldly gain, which he could if he wanted to. There is rarely any place in the world where he had not gone. The resonance of his oration was heard from afar, that had intoxicated the world for its long lasting effect. Like the professional orator, he could've had many an excuse of shortage of time and frequency of trips. He devoted all of his time to propagating Islam, introducing it basic purpose and representing Deobandī ideology and explaining the approach of scholars of Deoband. This is the grace of Allah; he gives it to those he considers worthy.

None of his discussions, ceremonies and organizations has ever been without the mention of the scholars of Deoband and the elucidation of their stand and attitude. He introduced Deoband in his sermons, writings, in journeys and sometimes incidentally. In his last days, he wrote a very precise book on the same topic by the name of *ʿUlamā-e-Deoband kā dīnī rukh awr Maslakī mizāj'* (The Religious Direction and Scholastic Disposition of Deobandī Scholars). The renowned Islamic scholar, Muftī Taqī ʿUthmānī says about the significance of the book:

"As far as the topics and subjects of this book are concerned, I won't say anything about them; since it would be like showing a candle to the sun. What I want to say about this book is that every educated person should read it, especially the students of the madrasas and their teachers should read it, besides they should add it to the syllabus of the madrasas."

The following are a few excerpts from the book:

"A group which has the both fundamental tenets of 'al-*Sunnah*' and 'al-Jamāʿah with the consistent association to the Prophetic time, and the practice of the group of the Companions corroborates with it, it is this group that should be regarded as the righteous, and it will be termed as authentic and intact, and not the newly-introduced and new-born fabricated ones which is bereft of the two fundamental tenets. And therefore, the group, defying these elements, will be regarded as defiant and divergent. The group which is true to its origin, and not linked to any disagreeable and defying elements, will be termed as the follower of the truth.[1]

The school of thought of Deoband is the other name of equilibrium in belief, thinking, knowledge, society and policy. Sheikh writes elucidating it:

"Therefore, the school of thought of the scholars of Deoband neither is a term for the blind adherence to the principles nor the personality cult of. For the betterment of the *dīn* (religion) and the world, neither literature alone is sufficient nor individuals, neither self-study alone is enough nor the individual meditations, nor the dependence on the proverbs and actions of learned personalities,

---

[1] Qāsmī, Sheikh Ṭayyib, ʿUlamā-e-Deoband Kā Dīnī Rukh awr Maslakī Mizāj, p. 14-15.

but the literature of true visionaries and systematic teachings and learnings has been the nature and disposition of this school of thought, in which degrading anyone is in no way permissible. Now that precision and equilibrium is the essence of the school of thought, relying on the minor elements, in all the departments of the religion and scholarly reasoning; from the Qur'an and the Ḥadīth to Islamic jurisprudence and the syntax, and making them the light of the path is the distinction of this school of thought.

Amongst the great inspiring personalities, all the Prophets to the celebrated scholars, pious Sufis, leaders that interpret and adapt Islamic law according to the circumstances, philosophers and other learned individuals, and accepting their greatness without any discrimination, has been the distinctive quality of this School of Thought.

If one ponders, the summary of all the dogmas and doctrines of all the religious offshoots or departments is only one; belief and adhering to it with practicality, for which the sharia was revealed forming all these departments. And the rest are the matters or their after effects, or are the influences and their consequences which cause the concerned to discuss these matters. So monotheism is foundation of all the fundamental beliefs, which has been the religion of all the Prophets; and the base of all the practices. The adherence to the *Sunnah* (the lifestyle of the Prophet, peace be upon him) is the foundation of this school and perseverance is its mission. And all the other ways of practices of the ancestors or their descendants, conveyed with authentication, are from those rudiments, fundamentals, outcomes and aftereffects that cannot be unified with association of God, i.e. no one, by any means, can even think of claiming to be another God or the associate of Him.

And paying respect to and holding the religiously and spiritually meritorious souls in high regard is in no conflict with the belief of Tawḥīd (monotheism), and therefore, first basic thing of this school of thought laid emphasis on monotheism of God.

Getting too much into Tawḥīd and feeling constantly indifferent to great personalities is not *Maslak* (the school of thought), because it is not perfection in Tawḥīd, it is negligence of the reality or the self-centeredness instead. Likewise, exaggeration in respecting the great personalities which affects monotheism or signifies association with God, is not also the school of thought, because it is not respect indeed, it is exaggeration of respect, alteration of the reality of Tawḥīd and disrespect in the name of respect, instead. Respect is that which doesn't affect one's monotheism, and monotheism is that which doesn't offend the respected ones. And it is the point of balance that is the way of the scholars of Deoband.

And the scholars of Deoband are not of the opinion; that some companions may Allah be pleased with them, of the Prophet (peace be upon him) should be held in high regard and some not, some should be praised and some should be denounced. Some should be abused disrespectfully, and some should be positioned above the Prophet himself (peace be upon him), and should be regarded as innocent and having the spirit of God in them.

He further explains the viewpoint of the scholars of the Darul Uloom, Deoband regarding the companions of the Prophet (peace be upon him):

"All the companions of the Prophet (peace be upon him) are eminently glorified in Deobandī School of Thought, and are not either God or His Prophets, but are the human beings and subject to

human errors. With all these human traits, they are above the level of normal human beings due to some extraordinary qualities; which even the spiritual souls of the whole Ummah, cannot achieve. Thus, Deobandī scholars agreeably balanced the issue.[1] According to them, all the companions are same in exaltation as well as in respect and affection. If there is any difference in the level of the companions, it should not affect the love and respect for them. Since this difference is because of their individuality not because of them being companions. Thus, for this difference, the parameter of 'All the Companions are equal' should suffice, which, in this regard, is the foundation stone, of the school of thought of the scholars of Deoband, and of Ahl al-Sunnah wa al-Jamāʿah, in fact.[2]

Sweet Melodious Voice:

Those who had heard the Sheikh recite the holy Qur'an in his peculiar style; they almost would have heard David sing himself in his never fading voice. He would dissolve the honey in the ear of the audience.

For Praising and introducing good voice, his could be presented as one

Sheikh Abdul Rashīd Maḥmūd ﷺ writes further:

"After a long ailment, my father had just recovered. A large group of scholars; Sheikh Muḥammad Aḥmad ﷺ, Sheikh Ḥabībur Raḥmān ﷺ, Sheikh Iʿzāz ʿAlī ﷺ, Sheikh Ibrāhīm ﷺ and Sheikh Sayyid Asghar Aḥmad ﷺ came to see him. And Ḥakīm al-Islām

---

[1] See: Ibid, p. 88.

[2] See: Ibid, p. 102.

Qārī Ṭayyib ﷺ, when he was twenty-five, was also with him. It was dark (after Maghrib). My father asked Ṭayyib to recite a paragraph from the Qur'ān; he did and everyone was lost in the tone he recited, their eyes got wet. I had heard such a sweet voice for the first time in my lifetime. There was everything in his voice that the voice of a reciter requires, the sensation is still fresh.

Mention of the Ancestors of Deoband

The Sheikh mentioned the ancestors of Deoband everywhere; in his speeches, writings, conversations and interactions. He revived many anonymous and forgotten through his writings and speeches. He brought the ideologies, works and services of the ancestors of Deoband to fame. He simplified and adapted the moralistic and acceptable stories and incidents of their life, so that everyone could read them easily and that they could be added in the syllabus.

In this regard, he was alone more than an organization. May Allah have mercy on him; elevate his soul in the Jannah.

Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ says about the kind of relation he had with his ancestors: "He was madly in love with his elders. He would mention them everywhere he spoke; in assemblies and group of the students.

Introducing Darul Uloom Deoband beyond its perimeters and ranges is his distinction. And it's the supplications of ancestors that are so powerful as to turn anonymous ones into popular ones, and popular ones into eternally popular.[1]

---

[1] See: Monthly Nidā-e-Darul Uloom (special edition), 1985.

Chapter Two

High ambition, winsome speech and passionate soul,

These are the requisites of a great leader of a caravan Academic Excellence, Education and Edification, Oratory and Rhetoric, Authorship and, Poetry, Laudatory Letters

Summary

In this chapter of biography, the writer has tried to present, the scholarly talent and academic capacity in light of his writings, sermons, conversations, poetry of Ḥakīm al-Islām Qārī Muḥammad Ṭayyib ؒ and laudatory letters from scholars.

What does the creation of God say about any religious personality? And what are the viewpoints of individuals? Even if this approach is also assistive in understanding someone, yet his life achievements play a vital role to augment his grandeur, status and standard and to scrutinize him in a better way.

What is the impact and advantage of whatever his tongue and pen both have put forth, and guided a number of people as result? This could be determined by one’s personality and doings, without any analysis and external criticism. And if it is not so, at least one’s doings set a criterion for others to judge what kind of a person he was.

Even if one’s words are rarely criticized, yet they are always suggestive and representative of what ideology, sensibility, message one may convey through them. Therefore, a highly intellectual person always weighs his words before he says them to express himself, not only he minds his phrases and their structures, but also he is always mindful of the fact; that sometimes minor misplacing of words can wholly alter the connotation, and minor verbal magic can work wonders. But this peculiarity must have the impact to melt the rocks into wax.

The third phase is that of order and judgment of whatever has been either said or written. What is the significance of those prefaces, incidents and evidences, in whose light one has been portrayed? The personality of Ḥakīm al-Islām ﷺ, in the light of his extraordinary works; is in every aspect, deserves to be called a distinguished personality eying to the above three criteria.

Not merely his words were simple, but they were effective, meaningful, individual, and precise as well. They were well uttered, sincere, symbolic of his exalted sensibility, result oriented and instructive. It never seemed that he had overlooked any logical or factual reality to draw a conclusion, and tried to judge on its basis.

Understanding Meer is never easy,
Everything he says has a reference point

An Inspiring Teacher

Be it in colour, brick, stone, letter or sound
Excellence comes only through hard work

The job of an educator is seriously demanding and the real teachers are like rulers in their own domain. You put a warrior into a classroom and see him sweat under pressure. A king suppresses the rebellion or violence amongst his subjects through the means of military or monetary might. However, a teacher can never be coercive in inculcating values into his pupils. He patiently works on their areas of improvement and convinces them to learn even things which they were unwilling to cooperate with. The day a teacher gives up patience and adopts coercion, he ceases to be a teacher.

The former President of India Dr. Zakir Ḥusayn delivered many lectures on the primary, secondary, and higher education. In one of the lectures, he presents a comparison between a ruler and a teacher as follows: "The rulers intimidate, he keeps patience; the rulers force obedience, he leaves you decide to follow him; the one uses means of coercion and compulsion, the other uses medium of love and service; the one is obeyed out of fear, the other out of trust; the one gives command, the other counsels; the one enslaves, the other makes companion. The good teacher is guided by love, therefore he remains hopeful where everyone leaves hope; he remains fresh where rest feel exhausted; he sees

light where everyone else complaints of darkness; he looks deep into the abyss of life without forgetting the heights of life."[1]

Leaving alone the level of teacher's respect in the institutions of modern education, we need to know the condition of Madāris is also deteriorating in that regard. The teachers are equally responsible for this just like students. In the times of Sheikh Thānwī ﷺ, Sheikh Kashmīrī ﷺ, Sheikh ʿUthmānī ﷺ, and Sheikh Iʿzāz ʿAlī ﷺ, the teachers received immense respect and maintained the dignity and honour as teachers and guides. Their faces shined with the light of the adherence to the Prophetic way of life and their lives were a beautiful combination of piety, sincerity, humility and recognition of Allah. Whoever looked at them witnessed every single of the abovementioned qualities. The learners took lessons from their stainless lives. Sheikh Ḥāmid al-Anṣārī ﷺ writes describing the attire of Sheikh Kashmīrī ﷺ,[2] "He appeared as if wrapped in a sheet of light, the face like full moon of the fourteenth night of the lunar month, the complexion as if washed in the moonlight, the forehead life the niche of the grand mosque, the eyes always lowered. Whenever he raised his eyes, they were radiant with the light of wisdom as if an angle descended from the heaven. Truly he was beautifully amazing like Kashmir."

The stories of the student's reverence for Sheikh Iʿzāz ʿAlī ﷺ are countless. Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ reported that when bespectacled Sheikh Iʿzāz ﷺ entered Darul-Uloom, the students respectfully gave him way.

---

[1] Collection of Speeches of Dr. Zakir Husain, p. 36.

[2] Ghāzī, Sheikh Ḥāmid al-Anṣārī, Ustādh-e-Akbar, p 25.

Hence, Darul Uloom had a league of extraordinary gentlemen as teaching staff of which each member had a unique reputation. In the same league, Ḥakīm al-Islam ﷺ also was 'an angel of the humankind or an angelic man. The thousands of testimonies of his students boil down to one common point which is 'the brilliance of teaching'.

Just like administrative, authorial and Daʿwah skills, he got the gift of teaching as well. Not a single head of any other Islamic seminary could boast of the teaching expertise like him along with the fulltime involvement with the official non-academic activities of the university. He taught Mishkāt for a long time which he learnt from his father Sheikh Muḥammad Aḥmad. In order to assess his interpersonal skills, look at the incidence that occurred in the class;

"As I was giving a lecture on Mishkāt al-Maṣābīḥ, a group of visiting Arya missionaries entered the Masjid and joined the class. As far as I can recall, I discussed a theological issue involving Allah and His attributive names. They attentively listened and looking at their faces, I could tell, they accepted what I said and were moved by it. Thereafter, they initiated a discussion about reincarnation or rebirth. They put forward a question saying, "Its undoubtedly true that Allah does not oppress his servants. Hence, the sufferings a man endures must not be an act of revenge because even children get sick and endure sufferings despite not having sinned. It enhances the possibility of a previous life where they have perpetrated sins for which they face the punishment in the current life. Allah is just and does not oppress his subjects. Hence, the doctrine of reincarnation remains justification for this belief."

I replied: "I would contradict, because the issue of reincarnation according to your belief is based on doubts and rumors. If these doubts were uprooted, this issue of reincarnation wouldn't exist; doubts are a sort of negligence. It means your belief is based not on knowledge and science but on negligence. The actual belief is; the belief itself is from God and should not be doubted, since doubts come later. One doesn't doubt anything before he knows the reality of it, and after this reality and the consequent doubt of it; God presents some belief. All the Prophets (peace be upon him) have been conveying this belief since Adam (peace be upon him). Therefore, the answer to your question is that this issue of reincarnation is not based on the knowledge of God but on doubts and rumors.

As for your assumption, almost all great personalities are put into trouble, for they might have committed some crime or oppressed in the previous life. And these children, too, who don't commit any sin or oppress anyone, yet they are afflicted with various diseases and are put into different sorts of troubles. And if any riot takes place, children are butchered too. Likewise, animals are also butchered; at times they are d washed off with floods, so all these things indicate that they must have existed in any other incarnation, in which they might have committed some sin or the other and oppressed the poor, the punishment of which they are getting, as reward, in their current life. So this is your doubt. I said, the answer to this question is; we rather accept all these incidents as the essence of matter, instead of proving them merely by assumption and doubts. Since this whole world is materialistic, and the nature of matter is to transform, it is never uniform. The leaves are green today, tomorrow they will get withered. Today the land is dried; tomorrow it will be wet and watery. So the worldly things are to change from one state into another, and this

is the essence of matter. And that which is beyond from being matter is free from transformation and change. Hence, whatever is materialistic will ultimately transform and change. "

"The world goes through a constant change which an accepted reality which all theorists and philosophers agree upon.

Now, if someone questions as to why there is a change in near reason, and why the nature of 'matter' is to change, the answer to it is that; the demand of the nature of matter is to change, unlike the spirit which enjoys eternity. And God has created the matter to change. If the matter doesn't change, it implies that God Almighty seized its ability to change. The matter complains to God Almighty that He created it and seized its ability to change, and didn't give it a chance to show its essence. In the same way, as God has created fire with the ability to burn. If this ability is seized, the fire will complain of it. Likewise, the essence of water is to cool, if it is changed with that of burning, then water will complain why God, being Benevolent and Generous, has seized its essential quality, whereas He has given everything the quality befitting it.? So, factually the quality of essence is the part of it."

"Whenever something is created, it is given certain qualities and effects. If these qualities and effects are removed, the thing will only remain a thing with neither of them. Therefore, the thing has a right to complain to God and claim for its qualities and effects. In the same way, when the matter is created, it will possess a nature to change. For this purpose only, God has specified it with the nature of changing. It shows there are two kinds of creatures according to God. One that has a nature to change, and the other with no such quality or nature. So we have no authorities to turn the changbles into unchangeables and

unchangeables into changeables. It will render the creature skeptical; will give everyone a chance to complain. And God is very far from harming let alone oppress. So I said when we have a more possible reason, why are you looking for an impossible reason? Even if you accept this change, and change does happen, and if it all keeps happening, it will be a continuation which in itself is impossible, and if you accept it, you will believe in an impossible continuation. And if you base your belief on this impossible continuation, your belief will itself be impossible. After all this, they kept quiet. And also said that this topic demanded a detailed discussion and that was no time for that. I told them that I hadn't started it and that they themselves questioned it. Anyway, I am neither accustomed to debating, nor am skilled in that trade."[1]

Have a glance at his extraordinary competence in comprehending the Ḥadīth:

"Qārī Abdullah once asked the meaning of the Ḥadīth" "حسن الظن من حسن العبادة".

He responded saying: "Concentration is the most important thing for worshipping, if there is no concentration, worshipping loses its spirit, only method remains. Therefore, looking here and there in *ṣalāh* is forbidden, the sight should rest at a single place, instead. The Ḥadīth clearly denotes that the *ṣalāh*is not disturbed if one rotates their pupil (of eyes) to look at something. Hence the *ṣalāh* becomes *makrūh* if one rotates their neck, and the contact between God and His servant ends, if the servant rotates his body, therefore concentration and satisfaction at heart is the condition

---

[1] Qāsmī, Sheikh Fārūq, *Maʿārif-e-Ḥakīm al-Islām* ﷺ, p. 320-324.

for worshipping. The Qur'an says: "Verily the prayer is a burden except for those who fear God." And those who fear God, their heart is at peace. It means the prayer is not a burden for those whose heart is at peace and intent on worshipping. The prayer is certainly a burden for those who have suspicious minds, whose belief is shaken. If a heart is filled with misconception, it will suspect things. And it is doubt that leaves one skeptical of another. Therefore, having good opinions of others is believed to be a sort of worship, and the beauty of worship lies in concentration, and concentration is the outcome of good opinion and positive attitude towards others. For positive thought of others, there is no need for any sort of evidence; as we are asked to think positive of the believing men (and women). And for misconception and negative thoughts of others, there is need for evidence. Unless you have some evidence, it's not permissible for you to think negatively of others.

In Europe, people consider every other person honest; they are even ordered not to suspect anybody or think bad of them, unless they have any valid proof. They don't check (at public places and social gatherings etc.) unless they are asked by the government. Unlike here, they don't check and investigate everything at customs. They confirm only when there is anything objectionable. If one says no, they let go. However, if someone is suspected or the government orders, they certainly check them. This is all because they hold good opinion of others. Therefore, concentration at heart is a great boon. The heart of one should be like mirror, concentration could only be expected if there is no scratch on this mirror. Therefore, one is expected to patch up in a three days' time, if they quarrel with others. If one commits mistake, they should admit it. If people start doing so, all the matters will automatically be settled; else

violation will continue to thrive and expand, which is harmful for a heart. And the essence of worshipping is a medium between God and His servant, and this medium could only be achieved through the concentration.

The Ḥakīm al-Islām ؒ also gave lectured on Ṣaḥīḥ Al-Bukhārī, and to know the effect of his teaching; it is sufficient for him that he learned it from Sheikh Kashmīrī. He inherited immense teaching wisdom from him—discussion on the original text, argument on the narration and the certification, complete knowledge of the narrators of Ḥadīth, commentary with the translation, simplification of the difficult Ḥadīth, and remarks on the erudition of Imām Bukhārī ؒ, analysis of the science of Ḥadīth, elucidation of relevant issues, examination of Imām Muḥammad Qāsim al-Nānawtawī's narrative and textual foresight. He pinpointed to the references, explanation of his teachers' views, the mention and remark onto the good doings in between the clauses and sentence, reference to elders who led their lives in accordance with the teachings of the Prophet (peace be upon him); and subsequent upshot of it and the reference to Al-Nānawtawī's erudition and his thought from his teacher, Sheikh Kashmīrī ؒ.

He spent most of his life in education and preaching. He was as unique and perfect in education as in other sections of his life. His lecture used to be exaltedly sophisticated. It would feel as though someone from the ancient times had come to lecture. In the beginning he would teach philosophy and rules of Islamic jurisprudence. And then, in later years, he taught the great book of Ḥadīth in the advanced level classes, thus being a source of great profit to thousands of seekers.

He mostly taught *Ḥujjattullāh al-Bālighah*, the lecture of which cast light to his latent talent, and the seekers would be able to access to the core of the Islamic *Shari'ah* by his unprecedented explanation. He constantly taught *Ibn Mājah*, *Mishkāt al-Maṣābīḥ* and *Shamā'il al-Tirmidhī* for several years.[1]

Oratory:

Where your speech got this sweetness from

O Hālī, one day we'll ask the one who weaves magic with his words

The art of elocution is a divine gift and the effective oration is greater gift of Allah. The oration of Saḥbān Wā'il become legendary for the generations to come. ʿAlī's (may Allah be pleased with him) oration, articulation, metaphorical use of language and the convincing wisdom also gained popularity and inspired thousands of speakers. Just imagine, how elevated and eloquent must be the speech of the Prophet (peace be upon him)? Look at his speech as a garden with multi-coloured flowers; the suitably assertive expressions for commandments; the appropriate way of communicating prohibition; the perfect phrasing of the advice and counsels; perfect contextualization and placement of the warnings; the pleasant wording to give the glad tidings; careful conveyance of maximum meanings in the least words possible; minimum use of complex metaphors in the public addresses; the use of grand and elevated language while addressing the literati of Arabs. In short, the Prophet (peace be upon him) left a treasure which deals with a plethora of topics and still remains a matchless example of eloquence, pithiness, precision and literary grandeur.

---

[1] Monthly al-Balāgh, Karachi, Muftī Aʿẓam Number.

Among the great orators of Deobandī school of thought, Sheikh ʿAtāullāh Shāh Khan Bukhārī ﵀, Sheikh Shabbīr Aḥmad ʿUthmānī ﵀, Sheikh Ḥifzur Raḥmān Sevhārwī ﵀, Sheikh Abul Kalām Āzād ﵀, Sheikh Muḥammad ʿAlī Jawhar ﵀, Sheikh Aḥmad Saeed Dehlawī ﵀, Shorish Kashmīrī ﵀, and currently Sheikh Muḥammad Sālim Qāsmī ﵀ have been widely listened and sought after. However, Ḥakīm al-Islām ﵀ still remains clearly distinct in the arena of oratory. Known for his passionate and penetrative oratory, he reached the pinnacle in the art of public speaking. In his speeches, he brilliantly incorporated the Qur'ānic verses, the Prophetic injunctions, the quotations of the Companions, the inspiring historical events, the moving tales, the scientific facts and rational inference. The collection of his speeches gained acceptance as an authentic source of interpretations of the ideology of Imām Muḥammad Qāsim Al-Nānawtawī ﵀ and of the secrets of spiritual reform learned from Sheikh Ashraf ʿAlī and Sheikh Imdādullāh ﵀. In short, he delivered lectures on a plethora of topics ranging from the spiritual reform, Ḥadīth, Fiqh, History, and philosophy to ethics and moral sciences.

In his condolence letter, Sheikh Ḥakīm ʿAbdul Rashīd ﵀ observes appreciating his oratory brilliance, "He was unforgettably soft-spoken, illuminated-faced, constantly vigilant, high thinking, and warm-hearted person. He will always be remembered amongst the literati for the diversified knowledge, the wonderful grasp over theosophical ideologies, the literary acumen, the mastery over language, the understanding of Walīullāh's theology and the mesmerising quality of Ibn al-Qayyim. We remember everything—when he spoke, everyone

understood, when he preached, all followed, and the excellent mixing of sense and emotion which brings listeners consciously and emotionally closer to the recognition of Allah Almighty.[1]

Sheikh Yusuf Ludhiyānwī ﷺ said, "Allah gifted Ḥakīm al-Islām ﷺ with a skill of effective public speaking, a command over language and an interpersonal expertise to communicate. He fluently delivered speeches in Arabic, Urdu, and Person alike. He always used terse and fluent language which seemed as if directly out of a book. Whenever he recounted a story during a speech, he almost made his listeners visualize it. He would unravel the mysteries of mysticism and the theories of theology in a vivified manner like a sweetly flowing stream.

During his marathon career sprawled over six decades, he delivered countless lectures sometimes several in a day. Nonetheless, the listeners never found him repetitive or monotonous. He managed to maintain freshness of the topic and content of speech. Bigger portion of his knowledge and wisdom had been godsend than acquired. The vivid explanation of complicated theological issues remained his forte."

"Allah bestowed Ḥakīm al-Islām ﷺ generously with the penmanship and oration skills. Although, he spent best part of life travelling and heading Darul Uloom, its surprising to see how he allocated time for preaching, and authorial activities too. Hence, multiple of his authorial works bear witness to the academic brilliance and which reinforce the readers' beliefs in Islam and its teachings. As for the oration, he undoubtedly possessed unmatched persuasion skills."[2]

---

[1] Al-Amīnī, Sheikh Nūr ʿĀlam Khalīl, *Pas-e-Marg Zindah*, p. 145.

[2] Sheikh Idrīs Hoshyārpūrī, Khuṭbāt-e-Ḥakīm al-Islām, v. 1, p. 68.

Sheikh Qārī Abul Ḥasan Aʿẓmī bears witness to the elocutionary qualities of Ḥakīm al-Islām ﷺ, "Amongst other qualities, he possessed immensely inspiring oratory potential. No one distantly ranked closer to him in the speaking arena. The heights of oratory he attained could be justified only as god-gifted and not acquired. The speech felt like a noiseless water-fall of wisdom serenely on its downward course."

Sheikh Akhlāq Ḥusayn Qāsmī Dehlawī ﷺ paid tribute to his oratory skills, "Ḥakīm al-Islām ﷺ truly fitted the Prophetic analogy of 'the scholars of my Ummah are like the Prophets of Bani Israel"[1] as like a flower of Muḥammad's garden, he spread colours and fragrance of the Muḥammad's message as Akbar said;

Muḥammad is flower and preachers are breeze
Whose task is to spread his fragrance!

As a teacher, he gained great applause for his teaching attitude, and as a writer, he introduced readers with Islam in a simplified way winning the religion a new circle of admirers."

Sheikh Ḥanīf Millī writes:

"Ḥakīm al-Islām ﷺ inherited the divine wisdom of his grand-father, Ḥujjat al-Islām, Imām Muḥammad Qāsim al-Nānawtawī ﷺ which frequently reflects in his sermons. He rendered selfless and sincere service of Islam with his pen and speech as clearly understandable looking at hundreds of his authorships. His

[1] Reproduced by Al-Sakhāwī amongst the widely popular Aḥādīth among masses, al-Maqāṣid al-Ḥasanah, v. I, p. 459, #729.

piercing discretion and penetrative wisdom won him the title of 'Ḥakīm al-Islām ﷺ'. The public speaking, nonetheless' was his unrivalled forte. He weaved magic in his speeches mesmerising hearts and triumphing minds. The mastery of punch lines, the capability to communicate, and the spontaneous dose Arabic, Urdu, and Persian poetry, the effective use of stories and anecdotal accounts, and the softness of pronunciation combined with the undisrupted flow of narration made him irresistible and attractive. He served as a live reminder of the ancient legendary public speakers like Saḥbān Wā'il and Qauss ibn Sāʿidah."

Sheikh Maḥfūẓur Raḥmān Shāhīn Jamālī observes;

His sermon revived the dry lands of wisdom and reason like rain gives life to the dry earth and his writings were the elixir for dying hearts every word filled with life-enhancing wisdom and every line illuminated with pearls of Allah's recognition.

Sheikh Muftī Jamīlur Raḥmān of Hapur writes, "He penned many books on the biography of the Prophet, the Islamic social science, the pillars of Islam, the Hanafi school of fiqh, the preaching of Islam, the study of comparative religions and so on."

Sheikh Nūr ʿĀlam Khalīl al-Amīnī observes, "His sermons were unique. Irrespective of what topic he spoke on, it always got broken down into many subtopics. The listeners who joined in the middle of the speech often assumed the subtopic to be the central topic looking at his neat and focussed explanation of the subtopic. Nonetheless, all the branches of his speech always got strongly attached to the trunk i.e. central topic which does not come easy. The rare breed expert speakers manage to stay glued to the central topic while they go far away exploring into a subtopic. Similarly,

he would neatly unravel a secondary issue and vividly relate it to the primary concern. He quoted the Arabic version of the references verbatim followed by a refreshing translation into Urdu. He harmoniously incorporated stories with moral lessons, informative points, subtle paradoxes, sublime metaphors, and thought-provoking theories. Moreover, his sermons provide thousands of faith-renewing and heart cleansing remedies which purify heart and soften it with the warmth of faith; courage to step up and face the challenges; a motivation to meditate over the countless signs in the universe leading to the recognition of the Creator; at times, the listeners are inspired to repent all the previous sins with the commitment of not repeating them in the future and holding on to the right path."[1]

Majority of sermons are so well-crafted and organised that can conveniently be transcribed directly off the audio tapes still publishable without much editing. Most of his speeches were anthologized through the recorded audio files. We present below a few excerpts to show the level of his effective oration;

The Secret of Human Superiority:

What makes human superior to the rest of the God's creation? Ḥakīm al-Islām ﵀ responds to this question as follows:

Among all conscious creations—man, angels and Jinns—Allah blessed only mankind with knowledge. The instinctive awareness, the premonitory sense, the logical reasoning, and imaginative exploration are not limited to man only rather all the living creatures possess these sources of information and understanding

[1] See: Ibid, v. 1, p. 113.

in some degree. All these capabilities cannot intimate the creatures with pleasures and displeasures of Allah. The knowledge of Allah's obligations and pleasure come through only the revelation or divine knowledge. As theological history records, Allah appointed all the messengers from amongst mankind. Hence, the prestige of man is the divine knowledge that he received from Allah through revelations. Therefore, the superiority of mankind lies in the divine knowledge.[1]

Miracle of Knowledge:

In all academic fields, the experts and the masters exhibited the wondrous feats. The Qur'ān, which is a miracle-creating miracle, empowered Muslims with invincible courage. We have to return to the Qur'ān in order to reclaim the old glory and regain the lost prestige,

Road to Revolution:

The companions received the Qur'ān directly from the Prophet (peace be upon him) which transformed their hearts and souls. Thereafter, wherever this group headed, a revolution emerged. They overturned the thrones of Caesar and Khusro. The conquests of Rome and Iran have brought the countries under Islamic rule and the Iranians and Romans gradually begun to welcome Islamic civilization—language, lifestyle, religion, and culture—despite their initial loathing of the Arab invaders. In the modern geographical terms, Iran, Iraq, Egypt and Syria are called Islamic countries. In the ancient time, different civilizations evolved with

---

[1] See: Ibid, v. 1, p. 149.

people speaking languages other than Arabic. With the arrival of Islam, the nations got revolutionized embracing Islam as a civilization—language and culture. Where the Companions did acquired the revolutionary and life-changing power? Only through conducting their lives according to the Qur'ān. They firmly held the Qur'ān as the guidebook for life and they transformed the world around them.[1]

What is 'Seerat'?

Defining Sīrah he said;

On 12th of Rabīʿ al-Awwal, Allah manifested a heavenly personality so beautiful that no one more beautiful have borne before him or will after him forever. A uniquely perfect man unlike anyone who lived before him and will walk the face of earth in future gleamed upon the world. Obviously a perfect mould can only shape the perfect product and a flawed mould will produce flawed material. Just like his beautiful features and handsome appearance, his character was also fascinatingly invincible. Allah benevolently groomed his stunning looks with the overwhelming competence. The same set of competences, features, qualities, character traits and the achievements is called 'Sirat', the biography."[2]

Modern Education:

The college definitely need to teach about the cosmos, however, the ultimate objective should be the recognition of the maker. The goal of Islam in persuading men to study nature

[1] See: Ibid. v. 2, p. 49.

[2] See: Ibid, v. 2, p. 140.

was based on leading him to the God and not to merely use it to have a luxurious life. Life and luxury are temporary as man is no more than a traveller who arrived into the world only for a limited period of time and eventually he will reach the final destination. Failing to understand the way would mislead him. The world is the way. The walker must know the way in order to reach the destination. Hence, we must explore the world and its wonders."[1]

Even Animals Possess Sense of Organisation and Politics:

Political Animals:

Have a glance at a wisely minute observation of him:

"If one claims that he knows politics, if not science of medicine, and can handle their people and serve them by establishing political codes; therefore his knowledge of it is better than that of animals. I think this claim is hollow. I often say that specialty in politics is not only a human trait; it is that of animals too. A honeybee can also manage its fellow bees both administratively and politically. The honeybees thus enact the rules; they weave the hive and drill holes all over it. When it is ready being a fort for them, they elect a ruler of this fort, first of all. In Arabic, this ruler is called 'Yaʿsūb'. This ruler always hovers around the hive. All the honeybees obey him. The sections inside the hive are thus divided; one being filled with honey, in the other new-born bees are raised, in another big bees live and the ruler watches over them. If any of the bees betrays, the ruler tears his head apart. You might have seen that below the hive

---

[1] See: Ibid, v. 1, p. 83.

a number of incomplete bees, some without heads, other without wings and some other with broken backs. The reason behind all this is; if some bee brings some poisonous element with their share, which is sure to poison the honey, Yaʿsūb, the ruler, senses it abruptly and kills it, so that it could not enter the hive, and affect others' lives. In other words, the ruler believes that taking one life is no crime if it his harming many others.[1]

The Qur'ānic verses are heavenly manifestations in the world:

"The heaven is but the otherworldly manifestation of the Qur'ān as the verses are called Paradise. The Heaven in the world takes the form of the verses, and these verses will take the shape of gardens, rivers, and luxuries. The change of the world will transfigure the outlook of verses. In this world, they appear as words and meanings and in another world they will transform into the blessings, the delicacies, and the beautiful luxuries. Metaphysically, it does not seem to be impossible for a reality to exhibit itself in many appearances in different dimensions. For example, an architect imagines a structure and draws it on paper later gets it constructed in line with the map. However, the original form of the mansion remains the one imagined in the head of the architecture while the subsequent forms are merely reflection of that imaginative architecture. The change of places transformed the same mansion many times. In the imagination, that wasn't made out ink on paper, in drawing it had no brick and mortar, and when finally got built, it became a material reality. One reality took many forms."[2]

---

[1] See: Ibid, v. 1, p. 256.

[2] See: Ibid, v. 1, p. 339.

A Miraculous World in the Hearts of Men:

The heart amazes with its mind boggling functions. The mystics say there are two windows; one at the bottom of the heart and the other at the top. Whenever the upper window opens, the man unravels mysteries, witnesses the divine magnificence, and explores the unseen. And when the lower window opens, the man sees the tangible natural manifestations like mountains, forests, and rivers. Hence, upper window shows intangibles while the lower window overlooks tangibles; one heart with two eyes looking at two entirely differently realms. In addition to that, the Almighty have also given us other organs for the tactile realities like eyes to see forms and shapes, the ears to listen, the tongue to taste, and the nose to smell. All the senses are assistive for man to defend himself. When a sound reaches his ear, he immediately determines if this sound means a threat to his well-being. When he hears a roar of lion, he tries to escape. When he hears a beautiful bird chirping, he tries to catch it. Hence, the ear saves him from troubles. Similarly, the eyes also show and help the man determine his benefit and harm. If eye sees a snake, the man runs as fast as he can whereas if the eye sees a precious stone, he tries to acquire it. The eyes also help the man to gain the benefit and dodge the danger. Same goes for the nose and the tongue as it helps with the detection of a smell or a taste respectively."

Everything in the world consists of two realities; one appearance and the other hidden. What appears is body and what's hidden is soul. Nothing can exist with merely either body or soul. The body rots, swells, and decays without soul thus requires soul to keep it fresh. On the other hand, the soul needs body to manifest itself.

Allah bestowed man with all internal and external intellect and greatness. The human physical appearance is the most appropriate form possible befitting with the intelligence it possesses. Men could not have done better in any other form except what nature formed him in. All realities yearn for the befitting materialization. Nothing that Allah created is disconnected or ill-shaped or out-of-touch with its reality. Every form compliments the content and all contents take the compatible forms. A Ḥadīth persuades us to 'find good in beautiful faces'[1] which means the beautiful appearance most likely holds the beauty of character too. This is a general rule. Nonetheless, Allah overpowers everything hence he can attach ugly character to a beautiful person and virtuous nature to a bad looking one. However, generally the appearance most like will complement the nature."[2]

The Objective of the Prophet's Arrival:

Allah sent the Prophet Muḥammad (peace be upon him) for entire humanity hence he was gifted with all-encompassing knowledge. The message he brought had immense flexibility that could cater to all sort of different mindsets. Before Adam descended to earth, he was taught names of everything. The Prophet says , "I too was taught all the names just like Adam was taught all the names."[3]

---

1 ʿAlāuddīn ʿAlī al-Burhānpūrī, Kanz al-ʿUmmāl fī Sunan al-Aqwāl wa al-Afʿāl, v. I, p. 449. #709.

2 See: Ibid, v. 2, p. 566.

3 Muḥammad ibn ʿAlī al-Ḥakīm al-Tirmidhī, Nawādir al-Uṣūl fī Aḥādīth al-Rasūl, v. 3, p. 231, #4231.

Prophet Yusuf (peace be upon him) was given ability of interpreting the dreams. The Prophet (peace be upon him) knew the well-disciplined science of the interpretation of dreams. Hence, hundreds of Ulama became expert dream interpreters in the days to follow. Therefore, Yusuf knew the art of interpretation and the Prophet set the principles of dream interpretation giving his successors an opportunity to learn and practice it.

However, the art of dream interpretation is not principally desired. The education through which a man differentiates between right and wrong and earns salvation is mandatory. Those who never learnt the art of dream interpretation wouldn't be questioned about why not. Hence, we find the sciences and disciplines in the Qur'ān which are not the ultimate learning goals.[1]

The Difference between Wisdom & Wealth:

The wealth is a man's treasure; however, the wisdom is more important kind of treasure.

ʿAlī (may Allah be pleased with him) said that the wealth reduces by spending while the wisdom increases as much as you spend it. If wisdom or knowledge were to reduce by making use of it then the Qārī should forget as many verses as he taught transferring them to the learner. In fact, the teacher gets seasoned with time and practice. Hence, the wealth reduces as much as you spend and the knowledge increases.

The wealth requires vigilant protection. If you have wealth in your possession, you will always worry about protecting it fearing

[1] See: Ibid, v. 2, p. 154.

theft or robbery. It may give you sleepless nights. As for knowledge, it protects the possessor. It leads the way for him alarming him from the dangers and leading him to salvation. Hence, the owner of wealth worries about its protection and the knowledge protects its owner. Hence, the teachers are very important benefactor as they help the learners attain knowledge.

Imām Abu Yusuf says ‘the knowledge is an honour free from any suspicion of humiliation. It is acquired through such a humiliating process where there is no speck of respect.’ It requires submission to the teacher bearing the ranting.

Ibn Abbas was asked how he had attained such a great rank among the wise people to which he replied that ‘by the questioning tongue and an inquisitive mind’. Whenever a question popped up in my head, I never hesitated to frankly put it forward.

Hence, once he faced a doubt needed clarification of his mentor Zaid bin Thābit (may Allah be pleased with him). The doubt sprang up in the afternoon. He immediately set out to the residence of his teacher and sat on the heated stone of the entrance to wait for him to come out. Zaid was startled to find him sitting on the heated bare stone, he said, “O son of Prophet’s uncle, where are you sitting?” He replied, “I needed clarification on an issue therefore I waited for you.” Zaid advised, “You could have come later.” He replied, “I needed the clarification now therefore I immediately came.” This shows the irresistible curiosity coupled with selflessness setting aside self-esteem in order to learn and sitting like servants or slaves on his doorstep.[1]

[1] See: Ibid, v. 2, p. 205.

The Prophet and the Emperor:

The emperors and the messengers both have very distinct ways of handling their subjects. The Qur'ān says, 'When the emperors take over a territory, they plunder it and humiliate its respectful populations.'[1] The self-respect and self-determination is denied to the ones commanding respect so far to remove every sign that gives out their history of holding power in the past in order to eliminate any possible attempt of return to the power again. Hence, the way of the emperors is extermination and humiliation.

On the other hand, when the Prophets conquer a territory, they immediately offer peace and maintain the respect of the wise and helping the lowest of lows to climb up on the social ladder. When the messenger returned to Makkah victorious after ten years of exile along with an army of ten thousand companions mounting a camel holding his head low totally devoid of doubt of kingly arrogance paying thanks and respect to Allah Almighty. A fruit laden tree always bows down to earth instead of surging upward. The Prophets are rich with incorruptible nobility, piety and ever-growing humility from Allah.[2]

A Self-Conflicting Life:

The Companions led an enlightening and inspiring life in strict adherence to Prophetic commandments. Their lives were illuminated by the rays of Prophetic wisdom, a life full of resilient hardships and trials attached with no material greed and glory, a life full of oppositional forces pitching together exerting all

---

[1] Al-Qur'ān, 27:34.

[2] See: Ibid, v. 2, p. 243.

strength in the same direction; the uncompromising compliance with the *Shari'ah* and the deep emotional love of the Prophet; the care of the individual needs and the focus on the intellectual growth; sacrificing the land of birth for the land of religious necessity; giving up what they desired for what the religion commanded; disengaging from the acquisition of luxuries and directing their energies in adherence to *Shari'ah*. They left the world entirely but they never identified with the celibacy and abstention, involved in the Politics, governance, domestic affairs, property issues but bold in the fulfilment of religious duties; in relationship with women and in possession of wealth but totally unaffected by them; the mystics who ruled and governed; the emperors who lived in poverty; the conquerors who never gave up their humble lifestyle. Hence, they lived truly replicating the Prophetic mode of life earning the Qur'ānic declaration of Allah's pleasure forever. The Prophet said, "My companions are like stars. Whoever you follow, you will get to the truth."[1]

Paradise; a Reward for faith not for practice:

The residence of Paradise will be given on the basis of faith and not practice. The practice and adherence signify as merely the practical signs of faith's presence. Just like when you intend to buy a piece of golden jewellery, you check it on the touchstone before making the payment to ensure the quality. If it draws white lines on the stones, the authenticity is proved and you make the payment. However, you paid for gold and not for the drawn lines. Similarly, the practice in compliance with faith is just a symbol of it.

---

[1] Majd al-Dīn ibn al-Athīr, *Jām'i al-Uṣūl fī Aḥādīth al-Rasūl*, v. 8, p. 556, #6359.

In case the Paradise was a compensation of our practical adherence of faith, then it has to be on the like-for-like basis i.e. 50 years residence in paradise for 50 years of practical adherence on earth. Hence, the eternal life in heaven signifies the absoluteness of a man's faith where conviction is eternal too. A man lives with a determination that even if I lived for a million year, I would still be faithful.[1]

The Wisdom behind Religious Diversity:

At genesis, the entire mankind followed a single religion. However, when people had begun to interpret the religion according to their own rationale, they deviated. Had they caught hold to the Prophet's commandments unquestioningly, they would've never derailed from the right path. Therefore, people started manufacturing novel theories abandoning the Prophetic guidance revealed from Allah. It gave ways for the new religions to mushroom.

Similarly, sometimes the overgrown and obsessive veneration also led to the worshipful fascination. Hence, the devotees ended up elevating their mentors and mystics to the pedestal of Godhood. In the similar fashion, the extremely hateful animosity also sometimes misleads as the Prophet said to ʿAlī, "Many will be destroyed because of their love for you and many because of their hate for you." Hence, a community ended up revering ʿAlī as the God and many believed him to be the manifestation of God signifying the prophesied destruction by the obsessive love. And the other group (Khawārij) deviated because of their furious hate for ʿAlī that would have them, god forbid, cursing and damning ʿAlī. Or like the Christians

---

[1] See: Ibid, v. 2 p. 275.

went ahead so far as to call Isa, the God or the anthropomorphised God affirming all the Allah's attributions with him like the knowledge of Unseen and the others. On the other extreme, the Jews who spread terrible slanders against Isa calling him the illegitimate child, or the son of Yusuf, the carpenter or slandering Mary of fornication. The obsessive love destroyed the former and the furious hate the latter.

Hence, the human intellect may fail to reach the divine objectives therefore it is better to prefer the revelation over rationale."[1]

The Source of Creed:

Unnecessary philosophising of religious beliefs and ruthless irrationality both lead to the denial of the true beliefs or fabrication of the new creed. Hence, the devotees who accept everything of their mentors as divine revelation sometimes stray from the right path. The creeds are taken only from the Prophets and not from the saints. The scholars have no right to manufacture or propound a belief as they themselves are bound to adhere to the ones set out by Allah and His messenger. The Allah's word sets the creed and not the words of saints.

Similarly, the mindless enmity also becomes obstacle in properly understanding what an adversary has to say. The rivalry maligns every word coming out of a rival's mouth. Hence, some people may reject the word of wisdom spoken by a rival.[2]

---

[1] See: Ibid, v. 2, p. 35.

[2] See: Ibid, v. 2, p. 306.

The Proposals of Islam:

Islam offered two ways for taking. One the way is nearness to Allah; the other the coexistence in cooperation.

Islam blessed the followers with the practices that earn the servants nearness of Allah. The nearness does not play out in the terms of mathematical scaling or measuring. Instead it symbolises the development of a strong relationship with Allah; grooming ourselves with his morals; illuminating ourselves with the reflection of his supreme attributes which should ultimately empower us to deservingly become his substitute in this world. Islam names this as the modes of nearness and the practices proposed are the obligatory prayers, the fasting, the Hajj, the *Zakāh* and other forms of worship.

The second method is the coexistence with mutual cooperation which guides on how we should spend our social life in harmony with each other in interdependence. We need to build our residences just as much as we need to build Masjids. We require markets as much as we require the houses. Islam terms this as the mode of coexistence with cooperation. Thus there are two branches of faith; one learning adherence to Allah's commandments, and two to treat Allah's creatures with mercy.[1]

The five tools of non-violence:

As violence requires weapons in shape of guns, swords and arrows, the non-violence also keeps a number of weapons in its armoury. Those weapons were given to Musa on his deployment

---

[1] See: Ibid, v. 2, p. 560.

to the Pharaoh's court whereupon he requested Allah to arm him with defensive mechanism. Allah wisely granted the request and explained the defensive mechanism to him.

The first weapon is the true conviction for the goal. The zeal and the self-motivation towards the achievement of objective make the aspirant push harder. The second weapon is the divine help as the conviction may not get one to the destination without divine intervention. The third weapon is the unknotting of the tongue making the communication fluent and effective. Without assertive communication of the mission, a man can never unite the followers and can never win the supporters in the enemy lines. Instead of endorsing and accepting a poorly presented mission, they would defy it bluntly. The fourth is the helping hand and sharer of the burden. Without a trustworthy first mate, no seaman can ever make a successful voyage. For this reason, the Prophet prayed Allah for the conversion of one of the two ʿUmars which Allah responded by blessing ʿUmar ibn al-Khaṭṭāb with Islam strengthening the mission. The final non-violently effective weapon is mindfulness of Allah and glorifying him much as possible.[1]

What Is Freedom?

"Islam emerged as the strongest supporter of freedom as it quintessentially arrived to liberate the mankind in truest possible way. The world would never have come to imagine the meaning of the word in its true sense had it not been for Islam. Rationally thinking, freedom is not limited to luxurious houses, delicious food, speedy transportation, endless entertainment, overpowering all, atrocious colonization, and the exploitation of

---

[1] See: Ibid, v. 4, p. 554.

the majority of the world's population with legal legitimacy. Instead, freedom actually means to help the helpless, to upscale the underprivileged, to rescue the oppressed guided by the sense of justice, truthfulness and equality. Freedom is to level the ground for all without as a society allowing the privileged to continue the subjugation of the poor. Freedom essentially is the attainment of rights combined with the fulfilment of duties. The freedom is to dispel tyranny and to strengthen the oppressed.[1]

The subject of science:

In the modern times, the scientific advancement is given the credit for the new inventions and discoveries. The dazzlingly futuristic devices and breathtaking inventions truly fascinated the world; in the field of communication, the electronic wireless communication gadgets and telephonic technology; in the field of transportation, the rapid mode of travelling like trains, cars, buses and the aerial transformational services; in the field of construction and architecture, the wooden craft, the cemented designs, and iron shapes combined with the creative architectural brilliance; in the field of farming, the agricultural development ranging from the advanced techniques of crops-growing to the protection of the crops from all kinds of diseases; in the field of medical science, the inconceivable advances in terms of diagnostic investigation and efficient surgical procedures, the astonishing advancement in the field of pharmacy and medicines and the introduction of effective physiotherapeutic treatments. All these wondrous feasts of mankind are credited to the science.

---

[1] See: Ibid, v. 4, p. 57.

Having pondered about all these things, processes and activities, I've concluded that the subject of one's fieldwork is none other than the three realms of nature, i.e. mineral, animal and vegetable. Since these three realms are compounded of four elements, i.e. fire, air, water and earth, which is almost a universal fact which doesn't need any evidence. Therefore, the subject of science would be the four elements, and to understand their nature and signs intellectually by manufacturing modern tools and objects through chemical process is specifically the realm of science. Thus all these all the inventions rest on the four pillars of the vey four elements.

If one is to summarize this expansive subject, one can say that the science is a subject which argues the matter and its offshoots. So whosoever is thoroughly immersed in the intricacies and elements of it; will be termed the greatest scientist.[1]

The Reconstruction of Islamic Thought in the Modern times:

This is one of the significant and sensitive topics; one should view it with a serious note:

"This age of swiftly constructive world in terms of knowledge and development, has engendered new issues and problems in every sphere of life, which are termed as cataclysm or catastrophe in scientific terminology. These issues were not so numerous and prevalent during the time of the Ḥakīm al-Islām ﷺ. It was his far-sightedness and broadmindedness that he perceived all these circumstances and situations and propounded to constitute a new Islamic ideology with terms and conditions and safeguards."

---

[1] See: Ibid, v. 4, p. 115.

This is the pressing the need of this time that; by observing Islamic doctrines, its nature; and adhering to the way of the Prophet (peace be upon him) which bears dignity, politics and worship and codes of citizenship; through modern approach, the current issues should be addressed to tackle the problems of the nation. It will be the fulfillment of what the time demands and requires, if this approach is aided by the scholars expert in Islamic jurisprudence, discussing even minor details in the light of Islamic doctrines, adhering to its nature, representing the methodology which ancestors suggested; fulfilling and considering what God demands of His slaves to please Him; and aided with the collective reformation and success and the salvation in the life hereafter, then this all will be an impetus for Islamic ideology to come to fro. It is also need of the hour that such personalities and scholars as are expert and proficient in understanding sharia and its nature and contemporary issues and circumstances at the same time, should be in mainstream. If they are expert in sharia only and not aware of what present demands or vice versa, then this purpose of 'constituting modern Islamic ideology' will not be served.

But the issue in this regard is that such personalities who are expert in both the streams; sharia and contemporary issues, will not be easily accessible. If one is proficient in sharia and its teachings, they rarely know anything about the contemporary world and its needs, and vice versa. Therefore, if only ʿulamā' (traditional Islamic scholars) are made responsible for constructing modern Islamic ideology, in fact, they can carry it out, but modern scholars might raise objections to their interpretation of Islamic scriptures.

Eying to these circumstances; the middle path could be that one such committee should be constituted wherein the think tanks and scholars from the both streams assess and look into political and

social issues within Islamic sharia in their own ranges of knowledge, and agree on one opinion and thought; and that this thought should be in the light of the Qur'an, Ḥadīth and the Islamic Jurisprudence (Fiqh), then their thought will serve as biding source of the both which will maintain the taste and the nature of the religion, Islamic constitution and within the range of contemporary circumstance, and that these two different think tanks would not be conflicting each other. However, the think tanks should always bear in mind that Islam is not a ritual and worldly constitution, but it is a revealed religion which deals with both worldly life and the life hereafter. In every action, on one hand this religion cares for one's affability and that one doesn't face any hardship, it has also demanded one to please God and prepare for the life hereafter on the other. Therefore, it is always uniform and consistent; it doesn't change with the changing of the circumstances, because of the change the circumstances. What is now present will be future before long. So, circumstances change, rules don't. They remain uniform. However, the rules of sharia have this capacity and flexibility that could guide in the changing circumstances accordingly. Hence, this would be the responsibility of the think tank that it would address and identify every minor detail of the issues of modern needs and the changing circumstances, and then apply the fundamentals and doctrines of sharia methodology accordingly. The think tank is not supposed to overlook either circumstances or the issues. Therefore the sharia has maintained its established rules for the social circumstances; it hasn't identified new things in this regard, since new things keep getting renewed every now and then.[1]

[1] See: Ibid, v. 4, p. 192.

The monetary acts of worships are acts of societal financial balancing:

The objective behind the monetary obligations is to bridge the gap between the poor and the rich of the society. The interaction of the affluent members of a society with the ones on the bottom of class hierarchy narrows the gap between the two groups.

The *Shari'ah* does not preach the identical equality where the wealth of affluent is taken and distributed amongst poor. It's unnatural to identically equalize between the two individuals of different levels in intelligence. One may earn a thousand with the investment of a hundred and the other may make bad investment and even lose his assets too. Hence, whoever works hard smartly will get more. As Qur'ān clearly says, 'It is We who have allocated their livelihood in this life.'[1]

Society constitutes of people belonging to all sorts of people. If there are no poor, the charity will become extinct. And if there are no rich members, then also charity cannot exist. Hence, the presence of rich and poor on the demographic structure of the society becomes a prerequisite for the spirit of benevolence, cooperation and philanthropy. The rich need the poor in order to make charities.

The relinquishment of the financial differences would only come through the identical equalization of intelligences which is naturally unworkable. Hence, the forced financial equality in the society is totally unviable as it would disappoint the ones who earned their share with great hardships and retard the talents of

[1]Al-Zukhruf, 32.

the poor section as they receive their share without having to put efforts. The financial balance must be maintained nonetheless where the affluent support and uplift the downtrodden."[1]

The Factor behind Rise & Fall:

"Every nation has its founding principles and strives towards an objective which becomes its identity. The quick and effective method to contemplate over the present and future of Muslims is to analyse the objective of Muslims as an Ummah as the current state of affairs and individual opinions do not offer a panoramic and clear picture. Hence, the assessment of the Ummah's objective will be ascertained from the golden age of Islam. The golden age is the benchmark for the sustainment and progress of Ummah in all the ages to follow. As long as they can keep up with the golden ages, they will flourish. The time they fail to follow and they fail to flourish.

True that Muslims must be self-reliant and should not extend the helping hand before others. However, self-sufficiency does not amount to alienation and separation from rest of the world especially in the age of globalization. The question still remains that how can a Muslim be self-sufficient and still be involved with the rest of the world. I would answer this as Muslims are supposed to give others and not to take from them. Now you can naturally offer others something they already do not possess as pointlessness of offering something already in possession of the taker is obvious. The only valuable offer you can make is through invitation towards Islam. Practice Islam and teach it to others. Hence, the sole objective of this Ummah briefly is sincerely inviting others to

[1] See: Ibid, v. 4, p. 225.

Islam with tightly living by its teachings. The route took Ummah to the political heights as history records. The world gladly accepted their rule and millions of conversions took place. All we need to check is if we are holding on to inviting others towards Islam or not? If the answer is negative then no self-reliance can ever sustain as the very foundation of faith is ignored.[1]

Only Obligatory Prayer is Essentially Worship:

Among all the obligations, *ṣalāh*is only form of worship in its essence. Other obligations become acts of worship by putting together a number of ingredients.

Fasting: The fast frees a man from eating, drinking and intimacy with wife—all three are Allah's attributes. It became an act of worship because it involves obedience. Allah commanded to stay hungry, the servant obeyed and it turned into an act of worship.

Similarly, the act of giving also is one of Allah's attributes. *Zakāh* does not involve an act of submission except a Muslim pays it in obedience to Allah's command. Hence, it became an act of worship just like truthfulness is commonly referred to as ʿ*ibādah.*

However, *ṣalāh* symbolises the total submission; every single gesture and every single invocation in *ṣalāh* expresses the humility and insignificance of the servant and the majesty and glory of Allah Almighty.[2] For this reason, every single creature of Allah has given a different form of *ṣalāh*.[3]

---

[1] See: Ibid, v. 4, p. 241.

[2] Al-Nūr, verse, 41.

[3] See: Ibid, v. 4, p. 320.

The Islamic Missionaries:

The trend of preaching faith in forms of the groups reaching out to people is found in the Qur'ān as it says, "We sent them two messengers, but they denied them both, so We reinforced them with a third. They said, "We are messengers to you."[1]

Sheikh Ilyas came up with an idea of sending out groups calling to Allah. Ḥakīm al-Islām ﷺ substantiated the trend with the above verse of the Qur'ān.

"The Tablighi Jamat came into existence a few years ago in India pioneered by Sheikh Ilyās. Allah guided his to come up with the idea of sending groups of people out as missionaries. When many people reinforce the same idea over and over again, it tends to become more influential and acceptable. Apart from that, when many groups assert the same idea at different places and at different times, that may emerge to become buzzword of the town.

Sheikh Yusuf ﷺ conceptualized the idea of the missionary groups looking at the way of the world. He witnessed that everything became systematized as even sports, industry, and agriculture are dealt with collectively. Meetings and deputations became commonplace in order to achieve any significant goal. Hence, when a group of missionary carrying their baggage visits someone for selfless preaching, it exerts great influence on the target as he assesses importance in their message and more likely accepts it.

---

[1] Yāsīn, 14.

Tablighi Jamat: a revolutionary force:

Somewhere I remember calling Tablighi Jamat as a divine inspiration on the heart of Sheikh Ilyās. It offers education and training, exploration and travelling, the food for thought and physical exercise. Currently, the movement became crucially important for us and thankfully it's gaining more ground every day. Everywhere I have travelled I found Tablighi Jamat active there. It is becoming the largest unofficial movement without any organisational mismanagement and internal turmoil—a silent revolution transforming countless of people globally.

It takes a man out of his normal setting and makes him reside in Allah's house in entirely different atmosphere. Residing inside Masjid, he takes up the mantle of a preacher and practitioner both. He comes as a preacher and returns as a resolute follower of the religion he passionately preached.

Sufyān Thawrī ﷺ once said, "We acquired education for other Allah. When knowledge came, it said it belonged to Allah." The Tablīgh is well-structured and scheduled activity. The objective is to make the noble forces stronger and curb the satanic temptations.

Countless movements exist today but none could stand up to this one as it offers no posts and positions rather it demands your own money and time. The Tablīgh Movement is playing an important part is the preservation of Islam in India.[1]

---

[1] See: Ibid, v. 4, p. 378.

The Authorial Achievements

'These notions descend on my imagination from above'

The penmanship is a tough trade especially the one that involves theological research and contemplation. It requires in-depth insight backed by the analytical mind, the scholarly vision, the relevant training, the proficient lingual skills, and a theosophical bend of mind.

In ancient times, the memorization served as the primary tool for the transfer of knowledge and information. The simple living inhabitants were yet not corrupted by the intoxicant drugs, the tranquilizers, the junk food and highly harmful addictions. Abu Bakr Siddique (may Allah be pleased with him) knew the family trees of the Arab communities by heart and even preserved the lineage of the horses in his memory. Legends has it that a courtier poet learnt the entire anthology of the rival poet by heart and recited it out before the king earning reward and embarrassing the real poet by making him look culpable for plagiarizing. Ibn Hishām Kalbi memorized the whole Qur'ān in a tiny period of three days. Abul Ḥasan al-Abnārī preserved multiple exegesis of the Qur'ān in his heart and preserved multiple collections of ancient Arab poets in his memory. Amongst the scholars of Ḥadīth, Imām Bukhārī and Imām Abu ʿĪsā Tirmidhī are famous for their photographic memories. In the near past, Sheikh Kashmīrī's memory is known to have been immensely retaining and grasping. With the passage of time, the memorizing capability perhaps faded. However, Allah decreed

the preservation of Islam through the prevalent mode of preservation. The treasure of Prophetic quotations has very systematically been preserved in the shape of anthologies and collections. Later a new realm of books came to fore on a plethora of topics. The tradition of authorship of treatises, exegesis, commentaries and scrolls on almost all the theological branches became prevalent. Imām Muḥammad Shaybānī followed by Imām Ghazālī ﷺ are the writers with multiple titles to their names. Thereafter, Sheikh Thānwī and his mentee Ḥakīm al-Islām ﷺ's compositions on all areas of religious thought later became enlightening series of modern theology.

After Ḥakīmul Ummat ﷺ, apparently no other author seems to serve more and better than Ḥakīm al-Islām ﷺ as Allah gave him immense authorial potential. He penned down a number of significant books dealing with diverse subjects pertaining to religious thought. He shaped breathtakingly beautiful and amazingly illuminating pearls of wisdom in his books which take hold of the reader. The attraction and freshness of writing style makes a book written on a common topic unputdownable. He maintains vividness, lucidity and fluency of the narrative. Every line swears of the deliberate simplification and relentless intent of the conveyance of the message. Whatever subject he decided to pick, he breathed life in his text. Whatever topic his pen explored, turned it immortal. Sheikh Muḥammad Sālim Qāsmī ﷺ notes, "He, through his lectures and writings, globally propagated the recorded life of the Prophet as the central area for the theosophical research. Allah bestowed in him the guidance for a number of ill-informed or non-informed people to know Allah and come closer to the right path."

Sheikh Aslam Qāsmī observes;

When he decided to take up a topic, he amassed the revealed and rational evidences which a reader finds unbelievably surprising. He assigned a significant part of his life to writing. Once pen begun to run on paper, it would be a marathon of hours. He made writing feel like copying directly from an open book before him. He got totally zoned out from the surrounding into the writing therefore everyone coming or leaving during his writing hours would go unnoticed. No matter he's on train or plane, writing would just continue somehow. Especially, the bumpy rides of train make it very difficult to write but apparently not for him. Accompanying him on a number of journeys, I never remember him complaining of uncomfortable writing experience on wheels. Even on journeys, he always remained occupied. A small briefcase containing a number of books and papers became inseparable travelling companion hence immediately after settling on train or plane a book would come out of briefcase or blank sheets of paper and pen for the reading or writing to resume. It shows how much value he attached with time. As an outcome of the academic laboriousness, he left behind a treasure containing almost a hundred published books and many in form of manuscripts in pipeline to print.[1]

Majority of his life passed travelling and whatever little time he had at home was occupied by reading or writing. In his study, a desk sat in the front on a carpeted floor surrounded by a heap of books which kept changing as needed. He would busy himself in writing until noon then retire to take a siesta thereafter resuming

---

[1] Ḥujjat al-Islām Academy resolutely working to publish his works with qualitative research and analysis.

writing activities after Zuhr. Engrossed in writing frequently he couldn't notice the reminder for meal. After several reminders, he would excuse of not being hungry as if meal was unimportant.

Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ observes, "His pen performs wondrous authorial miracles. No unsteadiness of planes or rattling of trains could penetrate through his writing concentration. During meetings, whenever the members of consultative committee got into unnecessarily philosophising an issue, he would get lost into his writing universe. Once I notice Sheikh Saʿīd Aḥmad Akbarābādī admiringly watching him busy in writing probably thinking that everyone needs silence and solitude for writing unlike this man who can write no matter what.[1]

[1] See: Ibid, v. 4, p. 399.

Authorial Excerpts

Only Divine Knowledge Deserves Preaching:

Invariably, only the divine knowledge or revelation deserves to be preached. Therefore, men need to preach and be preached only with the God-given teachings as natural sciences are not his most important needs. The mission of Daʿwah should only involve invitation towards the religion given by Allah which requires the learned and well-versed missionaries and not mere verbose and talkative chatters.

The ignorant or unlearned do not qualify to play the role of missionaries. If appointed, he would only preach waywardness and pose threat to the faithfulness of the invitees just like an experimenting doctor who's unsure of his medicines. Ultimately, he would lead to certain turbulence.

As we can witness, multiple ignorant but talkative imposters delivering lectures on religions putting quite a show on the stages. They present their own misdirected imagination as the religion misleading the followers and ultimately creating a divide between them. In a time when we crucially yearn for unity, we are getting more and more divided losing our dignity and strength. Hence, a well-educated and well trained group of preachers is quintessential to missionary work.[1]

---

[1] See: Ibid, v. 4, p. 436.

Islamic Missionary Work Applies Universally:

1. Only Islamic *Shari'ah* deserves to be propagated. The preaching of anything else is forbidden as the innovators preach the fabricated practices into religion or the advocates of West promote morally degrading culture and literature.
2. The missionary work is religion-specific. And religion requires study and meditation. Hence, the preaching also must be carried out by the scholars and trained missionaries. Unlearned do not qualify for missionary work.

   Another aspect clarified by the imperative verb 'udʿū' (ادع) is the universal relevance of the Islamic missionary work—desired everywhere to everyone forever. The verb Qur'ān employed for the description of missionary responsibility of Muslim Ummah is regular and indefinite denoting its universal scope. Hence, the missionary responsibility must be fulfilled in all the times irrespective of where we live and who we meet according to the Qur'ānic assignment.

In Arabic grammar, it is a universal rule; when a verb is used as an absolute one, it encompasses all the circumstances, periods, places and states and situations. Thus the long and the short is that Islam will be preached through all the situations, circumstances, periods and places; it won't be confined to any particular period or region, else the basic meaning of the verb will be invalid, and it will not serve the purpose. Something is termed as 'international' or 'global' when it is present everywhere in every nation, country and place. As for Islamic preaching being international, whether in terms of country, period, people, color, race, circumstance or in terms of situations (as in writing; by books and by

sermons and speeches in terms of speaking), it all is proved by this imperative verb. Because the verb is not employed with any object whatsoever, that these particular things should be preached in particular circumstances, on the contrary, the verb is absolute.

In short, Islam should be preached to those who are capable to understand what you speak, that is, they should be grownups as well as intelligent. Besides, to consider all the people worth preaching is only possible when the preachers are intellectuals, in other words the programs should also be universal and global; else the claim that Islam is universal will be vain.[1]

The Ḥakīm al-Islām ﵀ has derived some very significant sharable points from the imperative form of Arabic verb 'ادع':

The Rhetoric of Missionary Work:

The Art of Rhetoric in Preaching and Propagation of Islam

A preacher should always address to his addressee with a sophisticated and embellished language, whether he is presenting himself directly or through his books, so that his addressee could get to the point and the purpose of the speaker straightaway. If the content is intricate, opaque and disorderly, or the language and its idioms are not of the standard to which it is being presented, then the addressee would not get the influence that he is expected, and this toil of preparing such a language will go in vain.

---

[1]See: Ibid, v. 4, p. 493.

The language is considered to be good as long as it is in accordance with the situations. The script should be understandable and clear enough to the readers. The subject should be familiar to them. Unconventional phraseology and diction should be shunned, else the script would be insipid and the readers will not feel interested. Therefore, it has been prevented in the Ḥadīth that one presents such content to his addressee.

Ḥadīth: The Prophet ﷺ has prevented one from such a script which is insipid and can be interpreted in many ways.[1]

This is the reason why the Prophet of God Almighty, Musa (peace be upon him) asked Him that he wanted his brother Harun to accompany him, because he was more eloquent in terms of speaking; he sought his brother to represent him in the court of the king as he feared rejection of his people due to ill-presentation of the message to his people because of the stammer in his tongue.[2]

This story clarifies that the a script and content could only be influential when itis in accordance with the situation, that is, in cities the language should be sophisticated and literary; in villages, it should be easy and direct; in scholarly societies, it should be terminological and amongst philosophers it should be philosophical; only in this order could it be beneficial.[3]

---

[1] ‘Alāuddīn ‘ʿAlī al-Burhānpūrī, Kanz al-ʿUmmāl fī Sunan al-Aqwāl wa al-Afʿāl, v. 10, p. 19, #29035.

[2] Al-Qisas, 29.

[3] See: Tri-monthly Nidā-e-Darul Uloom (special edition), 1985

Attentive & Accepting Hearings:

One of the foremost qualities in the addressees should be 'attentive hearing'. One's intelligence defines his level of hearing, the more intelligent one is, the more attentive he will be in hearing; attentive hearing results in accepting what is right and rejecting what is wrong. So the best part of an addressee lies in his listening to the calling to Allah Almighty attentively; thus accepting what is worthwhile and truthful and rejecting what is not. And the preachers should draw their heed to the verse wherein such things (truthfulness) are mentioned. Hence, Allah Almighty has divided the quality of hearing into three sub-kinds, with an eye to the variation and disparity in the addressee's understanding and intelligence. And the only purpose in this division might be; the addressee wouldn't reject; and accept the calling to Allah Almighty for justice' and intelligence' sake.

If it wasn't this purpose, these divisions and arguments with their various ways wouldn't come into existence. Delineating the rulings would have been sufficient, regardless of whether they accepted them or rejected them.

This clause; "Whether I am listened or not, I will speak." would fit the preacher then.

Thus this verse proves that there could be divisions and classifications among the addressees based on their intelligence and capability. If one ponders, one will find that 'Attentive Hearing' is a positive aspect of hearing. Thus there could be a negative aspect of hearing; i.e., inattentive hearing, which, in other words will be termed as unfocused hearing, which is

intended to deny truthfulness, so the calling to Allah Almighty wouldn't influence one's heart. This sort of hearing, which is a hindrance between Allah Almighty and His slave, will be negative despite all the positivity it bears.

Therefore, this verse condemns all the activities which deviate one from the right path, for instance, too much inclination towards entertainment and fun, indifference and carelessness to everything, shallowness in thinking, talkativeness or garrulousness, questioning too much, irrelevant inquiries which are made to confuse the speech or the script; which create ambiguity in a preacher's speech, and it doesn't have any sort of influence. There is a general rule, (Arabic proverb), 'to command to do something is a proof that the opposite is forbidden'. Thus, when addressees are ordered to be attentive in hearing; it automatically implies that being inattentive in hearing is automatically forbidden.

The Glorious Qur'an has categorically listed down the abhorrently negative human behaviours for instance; it described the traits of prejudice and obstinacy amongst them.

Avoidance:

"Even if they hear them, they will turn their back on them shunning."[1]

It says at another place;

"But they are to eschew from remembering their Lord."[2]

---

[1] Al-Anfāl

[2]Al-Ambiyā, 22.

Digression:

At another place, the Qur'an mentions another quality of those who had no interest in listening to the Qur'an and would make noises to disrupt the interested ones.

"And non-believers said, don't listen to this Qur'an; and make din, so that you would dominate."[1]

Derision of Preaching (Daʿwah)

Another negative behaviour involves insulting mimicry and mockery of the message:

"Among the people is he who trades in distracting tales; intending, without knowledge, to lead away from God's way, and to make a mockery of it. These will have a humiliating punishment."[2]

Asking too many such questions which are rhetorical and asked in order to argue, is prohibited in the Ḥadīth of the Prophet (peace be upon him). [3]

Hence, mockery and derision of Daʿwah may bear serious consequences for the mocker himself.[4]

The Essence of Sacrifice:

He elucidated the quintessence of the act of sacrifice in very simplified terms convenient for laymen to understand;

---

[1] Fuṣṣilat, 26.

[2] Luqmān, 03.

[3] 'Alāuddīn ʿAlī al-Burhānpūrī, Kanz al-ʿUmmāl fī Sunan al-Aqwāl wa al-Af'āl,v.5 p.17, #29225.

[4] See: Ibid.

The actual act of sacrifice was to give your life for Allah. However, Allah's mercy could not accept it. Hence, he commanded to offer the sacrifice of an animal symbolising the total submission to the will of Allah.

Allah commanded Ibrāhīm to offer the sacrifice of his son through a dream. A call for the sacrifice of a messenger son of a messenger must really come as a blow. Slaughtering an innocent son by his own hands out of obedience must be the hardest imaginable trial. However, the resolute Messenger remained unshakable and prepared to carry out Allah's command. He accompanied him the slaughterhouse of Mina. Painfully the father intimated the son on Allah's command to offer him in sacrifice. The son unflinchingly submitted saying, 'act as commanded'[1]. The father tied arms and legs with a rope and begun to sharpen the knife in order to make it a quick and least painful death. Both of them proud of each other's submission! The knife goes across his throat and it miraculously fail to slit! The Supreme said, "O Ibrāhīm, you turned the dream into reality!"[2] A perfect act of love and devotion wins him a heavenly lamp which replaces Ismail in sacrifice. Hence, the cattle became the symbolic self-sacrifice for mankind ever since.[3]

Language and National Cultural Tradition:

The manner in which he has explained the relation between language and national tradition is an eye-opener for those who claim to be linguists and scholars.

---

[1] Al-Ṣaffāt, 92.

[2] Al-Ṣaffāt, 99.

[3] Qāsmī, Sheikh Ṭayyib, Dīnī Daʿwat Ke Qur'ānī Uṣūl, p. 117.

“When mere agreement with a certain activity constitutes in participating then active participation would mean complete agreement too.

The language of each and every nation truly expresses exclusively the culture and traditions of its immediate environment where it originates, develops, and grows into a full language. It also expresses the ideological and social thought patters of a certain geographic region. Every nation through its language denotes its own circumstances, not those of others, so to speak.

For instance, pastoral communities will not give expressions of civil activities in their language, instead their expressions and conversations would be centered upon the pastoral life; the domain of their conversation will be within the proverbs, similes and the metaphors rooted in farming, the Seasons, crops, and nature, as it marks the limitations of their oral expressions mainly. Likewise, the literature of an urban community reflects the idioms, proverbs; its clubs, machines, train, tram, skyscraper and tall buildings, and other manifestations of urban life. In other words, their language and phraseology will discuss all the materialistic developments that they have achieved. The things that are not within their expressional range, how can their language represent them?

Similarly, the nation which is inclined to spirituality instead of materialism; concerned about integrity, sincerity and truthfulness, It’s phraseology, idioms, proverbs and metaphors will be rooted in spirituality. Most of their conversations would involve faith and religion, catechism recognition of God and His glorification revolving around religious moralistic positions. Their meetings would have an environment of a religious conclave.

If someone is fond of pastoral language; and learns it out of fondness, he actually will learn about the way the villagers live through their language. Likewise, if someone likes to study the literature of an urban community, he will develop a sense of urbanisation through it; and if someone learns the language of a religious people, he will learn about the ideology of the religion through it; because a language represents a particular people. Thus, learning the language of some other nation means learning about their rituals, cultures and tradition. Eying to this fact, one should take it into consideration that he doesn't overlook his own culture and tradition; or feel dubious about it. Evidently, the more one learns others' language, the more he will be accustomed to their cultures and rituals, and neglect theirs own. Thus, the outcome of it will be that the learning nation, in pursuit of ultra-modernity resulting into the complete negligence of his own cultural tradition.

Urdu: A tool of Islamic preaching:

Urdu language is a beautiful compound of Persian, Arabic, Sanskrit, Brij Bhasha, Khari Boli (Urdu colloquialisms) and other Indian colourful languages. It is believed to be the religious language of Muslims in India. A tremendous account of Islamic science, art, literature; prose and poetry and history have been converted (translated) into Urdu; and all of it is indebted to *Ulama* (Islamic Scholars) and the Islamic Madrasas. The Ḥakīm al-Islām ﵀, laying emphasis on the importance of Urdu, has discussed everything in detail:

"Urdu is believed to be the preserver of Islamic science, the purveyor of its ideology, the safe house for the propagational literature and more, whether it is in shape of poetry, prose,

magazine, book, chronicle, simile, metaphor, proverb or story, history, terminology, slogans, honours, epithet; everything in Urdu reflects Islamic ideologies. The language is completely immersed in Islamic tradition and terminology. Through this language, one gets to know about religious values and learns to identify Allah Almighty. It is this language that discusses the lives of the Prophets (peace be upon him) and the manners of the ancestors. In short, every phrase in this language shows its true bond with Islam and its ideologies.

A Muslim speaks so many Islamic catechisms consisting of phrases mostly in Arabic as part of his daily routine, that more than the followers of majority of other religions. For instance, while beginning a task, *Bismillāh* (In the name of Allah); at getting something good, *Al-Hamdulillah* (All praise be to Allah); for exclamation, *Subhan Allah* (Allah be glorified); while praising someone, *Māshā 'Allāh* (Whatever Allah wills); at having committed a mistake, *Astaghfirullāh* (I seek apology from Allah); while expressing sorrow, he says, *Inna lillāhi* (We are to return to Allah); when taking an oath, *Wallāh* (By Allah); at the expectation, *Inshā'Allāh* (If Allah willing); to seek help, *Allah Allah*; while expressing gratitude, *Jazākallāh* (May Allah reward you); for glorifying Allah, *La Ilāha Illallāh*, (There is no God but Allah), while looking at something sinful, *Lā Ḥawla walā quwwata illā billāh* (There is no force powerful than that of Allah); when hearing the names of the Prophets, *Ṣallallāh* (peace be upon him), while feeling enthusiastic, *Allāhu Akbar* (Allah is the greatest) and so on so forth. A Muslim fluently and unconsciously uses all these phrases day in and day out. Even after such a generous accommodation and prevalence of such Islamic idioms and Arabic proverbs, there is no denying that Urdu grew into a language best suited for Islamic expression.

The moment two Muslims meet, they exchange purely Arabic greetings reflecting successful accommodation of Islamic verbiage into Urdu. For instance, he says; "*Assalāmu ʿAlayikum*, how do you do? Is everything alright? Have a seat. Please have something. How is everyone at home? I will be right back. And so on so forth. If these sentences are scrutinized, the only thing which will be come out as result will be nothing but islamization. These are the sentences that one utters in a single breath, the moment they see somebody. One can guess how representative the writings, scripts or poetry would be. The writings and the poetry which a writer or a poet writes after a great deal of consideration, obviously they are far more representative than those above.

In other words, Arabic language is a gem; and Urdu Language is a mirror reflecting it. Can Urdu, being a reflection of islamization, be a language that Muslim should neglect? If the preserving of the names of Allah Almighty and their proverbial facts is an Islamic responsibility, which Urdu safeguarded, then why the persevering of Urdu is not its responsibility? If one looks into the inner part rather than its outer surface, one will realize that Muslim have tried their utmost to covert Islamic sciences into it according to their literary taste. Today, there is no science but has thousands of Urdu notes in it; translated from Arabic to Urdu.

Muslims decorated Urdu with not only the ancient arts, but the immeasurable collection of modern sciences and contemporary arts. The government of Deccan, spending a fortune, got science, philosophy, chemistry, history, geography and all the other modern sciences and arts converted into Urdu.

In short, Urdu has assumed the standard of scholarly language, which one can feel proud of. It has enfolded modern as well as ancient arts into its domain. Today any language, be it Hindi or Sanskrit, cannot claim to have adopted so many sciences and arts as Urdu, in the same way, no other cast, be it Hindu or non-Hindu, can claim that it has partaken in popularizing Urdu language, not half as Muslims have. This is the proof enough, for Urdu to be the Islamic language or the language of Muslims, that non-Muslims regard it as the language of Muslims, and don't leave any chance to demolish it.

The significant point is that, at present, they want to demolish Urdu not because it is merely a language, but because it is linked to Muslims and promotes Islam and Arabicization. Thus, Urdu is not their main target, but their main target is Arabic and Islamic values that this language represents. If their ulterior motive is to demolish Urdu language, so that they can destroy Islamic values, then would the preservation of Urdu not be the Islamic responsibility of Muslims?

Now that we have already clarified that preserving Arabic language too, for the existence of Islam and its values is a sharia responsibility. So, wherever this reason (demolition of Islamic values) is found, the responsibility will return automatically. If preserving Arabic language for the sake of Islamic values is a sharia responsibility, then preserving Urdu language should be a sharia responsibility either, in view of the above rule.[1]

---

[1] See: Ibid, p. 133.

Islamic Law Compatible with Nature:

The religion of Islam is a natural religion, and its rules and regulations are in complete harmony with demands of nature. No other law can replace Islamic law; since, any school of thought, revealed or unrevealed, can ever be in congruence with the rules and regulations of nature, as Islam is. Muslim Personal Law is the other name of those natural rules. The Ḥakīm al-Islām ﷺ discusses the same subject in his peculiar manner:

"Well, I say; if Muslim Personal Law means 'personal laws of Muslims', it means they don't have any personal law of their own as a nation, but they only have one law which is Islam and was revealed from Allah Almighty; we will present it to the world. Muslim personal law never only means to act on the commandment of Allah Almighty, but it also demands that we call others too, to act upon it in every department of it. The rules and regulations are entirely in harmony with nature; they are in complete accordance with natural sentiments of humans; they have never been forced onto them; that their conscience will not accept them. It is never so! If humans ponder over them, they will find them exactly in accordance with nature.

Thus, these rules and regulations are a part of certain human beings; and they are called Muslims. In every phase of a Muslim's life; from the cradle to the grave; from birth to death, Islamic law is applied. Even the instructions and the guidance that he gets; are all from Allah Almighty, they are not fabricated. There are few things that are applicable to Muslims since the time they have neither sense nor intelligence.[1]

---

[1] See: Ibid, p. 142,

Fullness of Benefits of Islamic Adherence:

The scholars feel forced to skim through innumerable pages and books to have a satisfactory explanation of Islamic commandments and teachings, yet they are unable to find them in details. The Ḥakīm al-Islām ﷺ has discussed everything in detail. This piece of writing is a masterpiece of him:

"The Islamic commandments are so concise and accurate that they hold good for this life and hereafter, for today and tomorrow, for tangible matters and spiritual affairs. Hence, the commandments, related to religious duties; such as the five daily prayers, have some worldly advantage, but the commandments, related to social life, have the advantage of the life hereafter too. The Qur'an says: "Verily, *ṣalāh* keeps you away from the sins". Thus a *ṣalāh* observing person will stay away from indulgence useless activities owing to his reputation. We are ordered to keep the rows even in performing congregational prayer, this equilibrium in the ranks results in unity; and unity is the soul of the religion of Islam and the sectarian splits are absolutely discouraged.

The *Zakāh* is to keep a balance amongst the various economic classes in the society as a Ḥadīth denotes, "It should be taken from the rich and be given to the poor."[1]This arrangement is made in order to maintain an affinity and rapport among all; else they will turn hostile to one another, as they seem nowadays. The unrestricted capitalism diabolically deteriorates the life in the world.

---

[1]Abū Dāwūd al-Sajistānī, al-Sunan, (Beirut, Dār al-Kitab al-'Arabi) v. 2, p.16, #1586.

The Ḥajj serves as a grand event to inculcate familiarization and develop healthy and human relationships among people coming from everywhere on the map to transform them into one prosperous and harmonious global community encouraging trade, cultural, and social exchange.

The fast contributes to purging all the unhealthy components out of the body. No other treatment could be better cleanse the body than the controlled hunger and starvation, as four different Ḥakīm have prescribed four different methods; the Hindi has prescribed Haleela (a myrobalan-like nut), the Rumi has prescribed gum-mastic, the Iraqi has prescribed the boiled-water which washes the stomach and the Arabian has prescribed to eat when hungry. And the sharia has prescribed eleven months to eat in when hungry; and one to remain hungry in.

The ṣadaqah (alms) is, besides purification of soul, to urge to live together happily; with mutual understanding to make a beautiful society which co-exists in harmony; "Had they observed the Torah, and the Gospel, and what was revealed to them from their Lord, they would have consumed amply from above them, and from beneath their feet."[1]

The Jihad is for the encouragement and upliftment. It prompts one to be healthy and physically fit and robust. It is fought to gain stocks in terms of all sorts of spoils of war.

In short, Islam doesn't only urge for *Zakāh* and Fast, which one observes in order to spend his riches and stay away from the merriments, it also urges for Jihad, through which one gain goods and riches with honor and respect at that. Islam guided to both ways;

---

[1] Al-Mā'idah, 64.

entrance and exit. It doesn't lay emphasis only on one aspect; it discusses both aspects of everything; good and bad. Islam is moderate that it has linked the matters, which are completely natural and societal, such as eating and drinking, sleeping and waking, to gain advantage in the life hereafter, which can only be achieved with intentions. These all activities; including sleeping with wife, become an act of worship, as long as the intention is pure.

Four Ways to Substantiate Keeping Beard as Islamic Trait:

Some people ask for the reference to the Qur'an and the Ḥadīth as to where they mention that one should keep beard. Some people do try to answer their questions in detail with proof, but are sometimes unable to do so. The visionary scholar has given the same answer and put forth four reasons for beard, as to why it is necessary, very coherently in his peculiar manner. These four reasons are enough for those who are obedient. Those who are not obedient, they don't consider verses and the ḥadīths to be enough as proof and reason.

One of the proofs is that; whenever the Prophets (peace be upon him) approve of something, the scholars ought to accept it; if they declare it as their ideal, the follower of the way of Prophets should ordain it as their constitution; if they urge others to do something, they should hold it dear; and overall, if they pronounce something as necessary for their Ummah, so their people should act upon it without any compromise. Evidently, in order for something to have been revealed from God as an order; the above four examples seem reasonable. Nothing can be more reasonable as an order than that which was itself declared as good; as the ideal of the Prophets, and was urged and ordered too. What else could be more of a proof than this? As for beard, coincidently these four things coexist.[1]

---

[1] See: Ibid p. 155.

Indispensability of *Ḥadīth* for the Qur'ānic Comprehension:

Comprehending the speech and the statement of Allah Almighty is difficult without comprehending that of the Prophet (peace be upon him). This topic is eminently significant. Whenever writers write on this topic, they write book after book with no concision, considering; a topic should be discussed as much in detail as possible. Whereas, a writer should be precise enough while writing something; only with the details and explanation that can suffice, even if the content is brief. The master theologist has discussed the same topic very beautifully. Have a glance:

"It should be taken into consideration; the Prophets most often speak of good in every state. These states are not carnal, unattainable for others, but they are spiritual and from the all-Compassionate, therefore what they speak is thoroughly immersed in divinity; and has an everlasting impact. The true meaning of this speech is hidden beneath these states, and whoever is familiarized with these states; gets the true meaning of the speech. He, who knows love, gets the true meaning of a lover. Similarly, one, who is familiar with knowledge and education, gets the true meaning of it. In the same way, an art-loving person understands the intention of an artist. Therefore, he, who believes in God, obeys his commandments. He, who is familiar with God and understands him well. Hence, one who is not familiar with His script; can only understand the literal meaning of the words, but cannot understand what His wills and commandments are, or what he wants from His servants. And those who understand cannot explain to them either.

The Moderate Approach of *Ahl al-Sunnah wa al-Jamāʿah*:

The approach of *Ahl al-Sunnah wa al-Jamāʿah* towards every department of human life--belief, ethics and actions has been moderate. And this is its introduction. One can call it moderate school of thought. It is explained in detail in the following in the lines below:

"*Ahl al-Sunnah Wa al-Jamāʿah* (they are the genuine commentators who aimed at strengthening the bond between the Creator and his creation) have not stepped in the incomplete path as the fabricators (*Ahl al-Bidʿah*) have. If *Ahl al-Sunnah Wa al-Jamāʿah* had left the obligations and option undiscussed and unlinked; or had not clarified the intermediary source; or had been content in misplacing the commandments, they wouldn't have served the purpose of explaining the sharia. Therefore, bothering no intricacy, they undertook this responsibility of paving a moderate path, which actually connects servants to the Lord.

The Definition of Knowledge of Unseen (ʿIlm al-Ghayb):

The foreknowledge is the specific attribute of Allah Almighty. It was not given to any of the Prophets (peace be upon him), let alone to the ordinary people, not even to the last and the most beloved Prophet, Muḥammad (peace be upon him), which he himself clarified later on as 'I do not possess the knowledge of Unseen.' The Companions (may Allah be pleased with them) of the Prophet of Muḥammad and all the righteous predecessors, despite all their differences, agreed on this point that the Prophet had no foreknowledge. But one sect, who considers fabrications as the part of the religion of Islam, thinks he had foreknowledge, is on the wrong path. Please have a glance at what foreknowledge actually is:

"Foreknowledge is something which is gained without any intermediary. Whenever something is gained something with an intermediary, it no longer remains foreknowledge. Everyone knows that revelation is also one of the foremost intermediaries for gaining knowledge; and humans started gaining knowledge through it in the beginning. Whether it is manifestation or intuition, everything comes after revelation. Therefore, the first source for humans to gain knowledge is this revelation, and thus man becomes a scholar after gaining this knowledge. As seeing and hearing, intelligence, experience and manifestation are some of the means through which humans gain knowledge of visible and invisible things, in the same way the revelation is the most delicate source to gain knowledge, that the Prophets were blessed with only. They gain the divine knowledge, the commandments and the will of Allah Almighty through it. Their divine souls are directed to the invisible world from where they gain all the possible knowledge. And this knowledge subsequently illuminates this world eliminating the darkness from it, declaring the humans and jinns as the scholars. The only difference between the other sources and revelation; is that those are earned after struggle and this is bestowed on the Prophets.[1]

Invention and Independent Interpretation (Ijtihad)

Ḥakīm al-Islām ﵀ explains what the difference is between the both:

"As one can discover new things from the creation of God after giving it a thought, could be aware of the power and force they possess, in the same way one can discover new sciences and solve the issues that keep raising every other day, through the set rules, from the treasure the of the knowledge that sharia has put forth.

---

[1] Qāsmī, Sheikh Ṭayyib, Urdu Zabān Ki Sharʿī Ḥaythiyat, p. 395.

The former discovery is called ‘invention the latter is termed as ijtihad. Neither invention nor ijtihad has any range. As everyone knows the inventions keep changing with the passage of the time. People benefit from them as long as they are profitable, the moment they grow outdated, people leave them behind, and in the same way *ijtihād* keep change with the changing of the time. The interpreter (Mustakhrij) interprets what time demands. People don’t refer to it either when it grows outdated, although they benefit from it whenever they need to.[1]

Practical Significance of *Ijtihād* &*Taqlīd*:

Ḥakīm al-Islām ﷺ has also illustrated how *Taqlīd* and *Ijtihād* are interconnected, substantiating the argument with an *ayah*:

“It is a fact; when something is not proven by the Qur’an and the Ḥadīth, one, who is authority, will interpret according to the circumstances, as it is permitted by the Prophet himself (peace be upon him). Therefore, one who is neither authority nor can he interpret, will have no other option than follow those are authority. Since, there are two options, one to understand independently, the other to seek someone’s help, i.e. to follow someone. Hence the holy Qur’an has put forth these two options for seeking guidance. On the Day of Judgment, the non-believers will regret that; neither they themselves understood the religion of Islam nor sought anyone’s help to understand it.

“And they will say, “Had we listened or reasoned, we would not have been among the inmates of the Blaze.”[2]

---

[1] See: Ibid, p. 101.

[2] Al-Mulk, 07.

The Equality of Social Status:

This issue of social equality in forming new relations through marital exchange has baffled not only ordinary people but the intellectuals too. Muslim jurists have also tried to clarify what equality actually means; equality itself or caste? Ḥakīm al-Islām ﷺ investigated around it as follows:

"It is clear that hereditary high status constitutes nothing imminent to feel proud of, nor is it going to help in the life hereafter. Thus, if one is blessed with any charisma in this life, they don't feel proud of it; overlooking else, yet they feel eminently grateful to God that He has blessed them with this attribute, being grateful is also a blessing itself.

However, the *Sharīʿah* endorsed the natural instinct of human without attaching any spiritual value to the high born or low born status of being. *Shari'ah* permits a man to look for match-making amongst the likes in order to facilitate compatibility and harmony of lifestyle. Again, the superiority does not come through the route of lineage; it only comes through the level of piety one attains.

Hence, the equality in marriage is recommended since common familial interests ensure a sustainable and enduring relationship between the families coming together."

Goodness or Evil of the Part Depends on the Whole:

Whether the fragments of something wrong or right by themselves or they depend on from what they are derived; the Ḥakīm al-Islām has discussed it very simply:

"All the fragments, irrespective of their standard and nature, always depend on the origin where they are derived from, they themselves are not right or wrong. They are assessed through the parameters and tenets that are set for them. For instance, one explains the merits of *ṣalāh*; but he introduces it as a means of physical exercise instead of the means to make one closer to God, it holds no merits due to flawed approach, no matter how effective they sound. The statement is false irrespective of the history of truthfulness of the speaker. Likewise, if someone, while introducing Hajj, defines it as an international conference, which is called to intercommunal dialogue on different issues; not as the manifestation of true love of God. Similarly, the analysis would be totally invalid irrespective of the veracity of the speaker, even though it is to certain extent proved by the Qur'an and the Ḥadīth. The true meaning of something is lost with the change of viewpoint.

Do not Disrespect Ḥusayn:

A few aspects and facts with regard to the martyrdom of Ḥusayn (may Allah be pleased with him) are very sensitive in view of the sharia. Some people have exaggerated it; others undermined it. A third group seems to have exceeded the limits that the above two have not event touched; and this it is far more serious than the martyrdom of Ḥusayn itself, (may Allah be pleased with him). Ḥakīm al-Islām ﷺ explains it thus:

"There is no room for blaming the initiative that Ḥusayn (May Allah be pleased with him) took against Yazīd, neither through the prism of history; nor Islamic jurisprudence nor Ḥadīth; nor intelligence nor argumentation.

(1) Firstly, the allegiance of Yazīd was not agreed upon, several regions, groups and tribes, including Ḥusayn himself, have not accepted him from the beginning. Therefore, it was not obligatory for him to follow Yazīd. How could he betray him when he didn't even swear to follow him? Traitor is who breaks the allegiance. Ḥusayn and the followers never pledged their loyalty to Yazīd. Hence, they take no blame.

(2) Even if the initiative of Ḥusayn (may Allah be pleased with him) is assumed as the rebellion, it was owing to the wickedness and impiety of the ruler; that he disrespected the nobles and legitimized the leadership for the juvenile; the values of the religion of Islam were in peril. Therefore, eying to these drawbacks, he proved totally ineligible for the leadership. Nevertheless, no one can blame him that he betrayed Yazīd, because it was for the preservation of the values of the religion of Islam.

(3) Sheikh Shāh Walīullāh ﷺ has elucidated it: "Even if we consider it a rebellion, he committed a mistake of interpretation which earns him reward for trying to get to the core of the issue." According to this elucidation, the initiative of Ḥusayn (may Allah be pleased with him) was not ill-intended or an anti-Islamic rebellion.

As for those ḥadīths which condemn the act of rebellion against even the impious and wretched leader; on account of which, the ʿAbbāsī blame Ḥusayn, the Ḥadīth condemning the impious and tyrannous rulers respond these allegations. According to a ḥadīth, the ruler who implements anti-Islamic laws stops commanding loyalty of Muslims; because no obedience to the created in disobedience to the Creator. The gist is the ruler who

transgresses in his personal life, still commands the allegiance of Muslims, and the one transgressing in the state of the affairs of the government must not be followed.[1]

The Stages of Imitation:

There is a discourse on 'imitation of others' or 'imitation of infidels' in '*Islamī Tahdhīb-o-Tamaddun*' by Ḥakīm al-Islām ﷺ. However, the satisfactory discussion is in 'imitation in Islam'. An excerpt is given below from the former one:

"There are two types or classes of imitation; one is receiving excellence, which is earned by imitating the Prophets (peace be upon him), the other is quitting the meanness, which is achieved by stopping to imitate the infidels. In other words, first part is of dos and the second one is of don'ts. Then these two are subdivided into two more classes; being, resolution (*ʿazīmah*) and permission (*rukhsah*).

The Prophets leave two things with regard to rulings; one being; their ideal of life followed by them acting upon it, the other is a general rule or law. Their own actions are, being replete with determination, eminently exalted, which everyone cannot follow. Certain people are fortunate enough to follow them. But the rule or law, despite being multi-dimensional, is easy to follow. Therefore, the problems faced while following their ideal of life, get higher in degree and status when one faces them while observing the general rule.

Thus, the imitation of noble souls or the Prophets is i.e. resolution, which is; one's dressing style should be that of the Prophet himself (peace be upon him). In other words, it should a

[1] Qāsmī, Sheikh Ṭayyib, Masala-e-Taqdīr, p. 216.

visible imitation. And the permission is; one should shun the prohibited dressing style which is not liked or permitted by the Prophet (peace be upon him), and chose that which he himself liked or permitted. It will be considered as his permission. As the dress of the Prophet is regarded as the one which he wore before the almighty, in the same way, the dress which is permitted by the Prophet (peace be upon him) is regarded to have an affinity of the Prophet (peace be upon him). This affinity is enough to be an imitation, whether it is imaginary or factual. This imitation could further be divided into; imitation by sight, and imitation by ruling.

Anyway, if one acts upon the sharia, he will be considered as the one following the *sunnah* of the Prophets, or imitating them. Therefore, objecting that elites don't wear the dress that is an imitation of the Prophet (peace be upon him) will be wrong. Is there anyone who wears Hulla (garments in paradise) today? Besides, when did the Prophet (peace be upon him) wear the dress that the elites wear today? Factually he did not wear it; neither did he prevent anyone from it. Even if such dresses as the elites wear today, have no affinity with the Prophet, yet it has permission through the general rule. And this dress will be worn unless the enemies of Islam declare it as their peculiar symbol or emblem.[1]

Rulings and Impact of External Appearance

Actions, dressing and external appearance affect one's inner self. Ḥakīm al-Islām ﷺ has discussed this topic in the light of the Ḥadīth:

---

[1] Qāsmī, Sheikh Ṭayyib, ʿIlm-e-Ghayb, p.18.

"The Ḥadīth has cast light on how dressing style; actions affect one's *īmān* (belief). Ḥadīth says; wearing *souf* (which is merely an outer act) makes one's *īmān* stronger (which is an inner feeling):

"One who likes the taste of *īmān*, he should wear *souf*."

One more Ḥadīth says; wearing turban, one becomes elegant and humble:
"Wear the turban, so that humbleness could increase in you."

Yet another Ḥadīth stresses on straightening the rows in *ṣalāh*; because it results in strengthening and straightening the heart, else it will remain biased:

"Straighten your rows (while offering *ṣalāh*), so that your hearts would remain straight and do not differ among yourselves, or else your hearts will differ due to disaccord."[1]

As these good doings affect one's heart with their efficacy, in the same way, the wrong doings affect one's heart.

The holy Qur'an says, the hearts of those who act wrong deeds, are rusted owing to their wrong doings, this rust doesn't let truthfulness enter the heart. This word 'rust' has been termed with different names in different places;

"Not at all. Their hearts have become corroded by what they used to earn." [2]

---

[1] 'Alāuddīn 'ʿAlī al-Burhānpūrī, Kanz al-ʿUmmāl fī Sunan al-Aqwāl wa al-Afʿāl, vol. 3, p. 27, #4225

[2]Al-Mutaffifeen: 14.

"In fact, God has sealed them for their disbelief." [1]

Therefore, a Ḥadīth cautions us advising to "Keep from committing sin upon sin, since continuous sinning flames fire on the sinner." [2]

The little sins lead a man to the bigger one dulling his sense of accountability ultimately, at times, taking him to the disbelief itself. Hence, Mujāhid ﷺ says, "The heart is like an open palm. When one commits sins, it shrinks. If one commits it again, it shrinks even more; it so happens that it is sealed, and it means 'rusted'; no longer capable of the acceptance of truth."[3]

Abu Hurairah ﷺ reports: "When one sins, their heart is marked with a black spot. The more they sin, the larger and the blacker this spot grows. Ultimately the heart becomes black as a whole. And then the sinner is not enabled to repent.[4]

In short, a significant number of Qur'ānic *verses* and *aḥādīth* clearly evidence that *īmān* could be increased and decreased or get rusted according to the individual behaviour. Hence, it holds that outer actions affect the inner state of soul or conscience.[5]

---

[1] Al-Nisā: 153.

[2] Muḥammad ibn Aḥmad al-Sharbīnī, Tafsīr al-Sīrāj al-Munīr, (Beirut, Dar al-Kutub al-'Ilmiyyah) v. 4, p. 367.

[3]'Alāuddīn ''Alī al- Burhānpūrī, Kanz al-ʿUmmāl fī Sunan al-Aqwāl wa al-Af'āl, vol. 6, p. 463, #674221.

[4] 'Alāuddīn ʿAlī al-Burhānpūrī, Kanz al-ʿUmmāl fī Sunan al-Aqwāl wa al-Af'āl, v. 4, p. 343, #6234.

[5] Qāsmī, Sheikh Ṭayyib, Ijtihād awr Taqlīd, 383.

Each Ummah Mirrors the Mind of its Prophet:

Close reading of the following passage is highly advised. It seems as if the spring of the Qāsim's wisdom is flowing out of his pen. One will not help appreciating him.

"Each ummah will have the impact of the mentality of its Prophet. In other words, the Prophet inspires his ummah with the attribute of Allah which He himself benefits from. The mentality of his ummah collectively is the reflection of his own.

If one starts to count the crime rate of the developed countries, the mystery sympathy, and peace of them is unraveled. The incidents taking place there points out; if they had treaded over the spiritualism, how their own proposed materialism had mistreated them; that they have strengthened the base of their own genocide; to stabilize their own life is difficult for them now.

Hence, the modern conscience disliked to commit to wedlock initially which served as a source of breeding human race as the European pattern of marital relationship testifies. Even if there were some *nikāḥ*s, they could not continue breeding due to too many failed marriages. For those still in wedlock, the birth control restricted their reproduction. The young generation opened their eyes to social anarchy. Those who resisted all this were tortured by the heavy industrialization working day in and day out in factories handling heavy machines and gigantic locomotives. There were more lethal weapons of destruction wreaking havoc in shape of machineguns, airstrikes, barbed wires, and flying bullets to add to the modern canvas. The haves squander what they have at clubs getting addicted to narcotics amassing frustration and psychological disorders, sexual sicknesses, transitive diseases and other suicidal disorders.

Therefore, the summery of all the depths of this development and scientific invention in two words is; the miniscule elite class constantly grinds the majority of the underprivileged population. One part sharpens the knife; the other puts its neck forward. In this way this game of murdering and being murdered continues very simply. Thus this game exemplifies the incidents of suicides and murders.

Thus this act of murdering, suicide and terrorizing is called civilization, development and civility.

In short, these are the specimens of developed foreigners that, not only they themselves but also our own civilized people are calling us to today. Is this the constitution which is being presented as the specimen of the Qur'an and the will of Allah Almighty? Is this the intellectualism, for which ʿulamā' are criticized? And an organization by the name of anti-Mullaism is established? The religion of Islam and its followers are ridiculed. Spiritualism and its signs are lowered. And leading life with piety and care is called narrow-mindedness. The *Shari'ah* implemented by the Prophet was labelled as backward and anti-development without proper substantiation."[1]

Islam is the only Universal Religion:

The appearance and reality are always two sides of every phenomenon and manifestations of all things in the world. The appearance often takes things away from reality. Worshipping manifestations remained the tradition of Christians hence the entire world tends to follow the dogma of fascination by the

[1] See: Ibid, p. 409.

tangible miracles. Therefore, the best part of humankind loves to affiliate them to a ritualistic faith where appearances are pivotal to the religion. Eventually, the worship of appearance would weigh over them and they would search for the real peace acquirable only through truth. The materialistic obsession will finally drain out.

The Muslim community exclusively possesses the explorative spirit and love of truth collectively. Hence, all the communities on this common ground will be ultimately united through the unifying force of Islam.[1]

Ṣalāh as Worship:

Prayer helps to purify a person when he or she sins. A person who performs his daily prayers can be as pure as the person who takes a bath five times a day in a river as mentioned by the Prophet (peace be upon him) in the following Ḥadīth: "Suppose there is a river that flows in front of your house and you take a wash five times in it. Then would there remain any dirt and filth on you after that? Performing daily prayers five times a day is similar to that which washes away sins". This means that *ṣalāh* cleans human soul and purifies man's heart.

According to the Qur'anic statements all creatures on earth and in heaven remember and praise Allah (Isra, 17/44). They are in a state of prayer in their own language and form of expression. *Ṣalāh* in this context is the embodiment of all forms of prayers performed by these creatures. Metaphysically speaking one can assert that mountains in their vertical structure, animals with their

---

[1] See: Ibid, p.281.

vertical posture and plants extracting nutrition from with their roots as if in a position of bowing actually pray to Allah in an act of obedience through the language of spiritual state (ḥāl).

Man remains vertical while on standing (qiyām) and stays horizontal while bending on his knees (*rukūʿ*). He puts his head on the ground in a state of prostration. While in this position of prostration man comes closer to Allah at the utmost degree. Prostration enables man to attain a position of the nearest proximity to Allah. The more a human being grows materially smaller, the more he grows and matures spiritually. The person who raises both hands and says *Allāhu Akbar* (God is the Greatest) at the beginning of a *ṣalāh* means by this as if uttering: "At this very moment I turn my back to all worldly concerns and material thoughts except Allah and I submit my will to Him." It is for that reason that the Prophet (peace be upon him) declared that "*Ṣalāh* is a Muslim's ascension to heaven (miʿrāj)." However, our beloved Prophet experienced the closest proximity to Allah at the time of ascension to heaven; it is similar to a Muslim that obtains an opportunity to be together with Allah through performing *ṣalāh*. It is reminded in the Qur'an that *ṣalāh* prevents from doing evil things: "... establish regular prayer for prayer restrains from shameful and evil deeds." (ʿAnkabūt 29/45) Therefore, one who does not refrain from committing immoral acts will most probably find the straight path one-day. There are numerous examples of this transformation.

The essence of *ṣalāh* comprises three basic elements. It is composed of a) Feeling of respect, reverence and awe in the heart totally, b) Remembrance of Allah by tongue (word), c) Showing bodily (physical) respect and reverence to Allah at the utmost degree. These three elements may be regarded as the essence of

prayers in other religions. The mute cannot perform the second act while the crippled cannot perform the third act. This means that what lies at the very centre of essence of *ṣalāh*is to keep alive the sense of inclinations towards Allah as well as feelings of the endless respect and love for him in the heart.

A person who loves and respects Allah will fulfil His commands and refrain from His prohibitions. A *ṣalāh*that does not deter a person from indecency is clearly a useless one and a person who performs but does not refrain from indecency is not getting anything from his prayer. The Qur'an has the following statement for those who pray in a heedless and thoughtless manner, "So woe the worshippers who are neglectful of their prayers." (Al-Māʿūn, 107/4-5) Regarding the same the Prophet (peace be upon him) is reported to have said "There are many worshippers who perform *ṣalāh*but what they obtain is nothing other than sleeplessness and distress." At this context the famous poet Yunus Emre's words fit here well. He says: "If you break a heart and hurt someone what you perform is not *ṣalāh*, the purpose is not just to follow the form but the soul of it. not only Muslims but also seventy-two branches of nations wash their hands and face." The Qur'an refers *ṣalāh* as invocation which means remembrance (dhikr) of Allah and it is also given a meaning which is to remember or recollect Him: "Recite what is sent of the book by inspiration to you and establish regular prayer: for prayer restrains from shameful and evil deeds; and remembrance of Allah is the greatest thing without doubt." (Al-ʿAnkabūt, 29/45) The value of *ṣalāh* is in commensurate with the degree of his remembrance of Allah. A *ṣalāh* which is established in a neglectful manner is far from being actual is payer, it is merely an act worship in form and in appearance. However, remembrance of Allah even for a short moment and to feel being in his presence

is a successful act. Man should try to achieve at least such state of tranquillity while performing his *ṣalāh*. Such an achievement brings significant happiness. It is easier and more appropriate to capture and enter this state of mind at the time of uttering Allāhu Akbar (God is Great) at the beginning of the *ṣalāh*.[1]

A real *ṣalāh*is the prayer that can transform to the status of ascension (miʿrāj). Our daily salutes are regarded just as imitations of this real prayer. One should continue to spend efforts through sincere worship and humility to attain the desired form of real *ṣalāh*. It is undesirable to remain constantly fixed without making any progress on the path of Allah. As said, "one whose two subsequent days are equal is in loss" for missing the opportunity to make a progress in the second day.[2]

Five Essential Pillars of the Law of Nature:

1. Originator of the system: the supreme authority which is the Majesty of Allah Almighty who created and sustains the universe through His all-powerfulness.

   "His is the highest attribute, in the heavens and the earth.
   He is the Almighty, the Wise."[3]

2. The Focal Point: The laws of Nature wherefrom everything learns the designated function and perform accordingly as Qur'ān says, 'It is God who revealed the Book with the truth, and the Balance. And what will make you realize that perhaps the Hour is near?'[4]

---

[1]Sheikh Ṭayyib Qāsmī, Falsafa-e-Namāz, p. 582.

[2]Ibid p. 593.

[3] Al-Rūm, 27.

[4] Al-Shurā, 17.

3. The Axis of System: The divine council of angels who take care of the smooth functioning of the worlds. 'I have no knowledge of the Highest Assembly as they dispute.'[1]
4. The Objective: The eternal objective of divine supremacy which manifests the exaltation and majesty of the Almighty. "Praise the Name of your Lord, the Most High. He who creates and regulates. He who measures and guides."[2]
5. The Supreme Will: The divine policy that links the entire creation to its creator.
   a. "The Most Merciful; on the Throne He settled."[3]
   b. Say, "Your Lord is Possessor of infinite mercy." (Al-Anʿām: 147)
   c. But My mercy encompasses all things. (Al-Aʿrāf: 156)

   The first verse the all-encompassing nature of Allah's mercy including the throne, the second one indicates the abundance of it while the final verse relates to the dominance of engulfing mercy over everything else.

The Duties of the Servants:

The entire set of duties enforced the subjects from the Supreme Majesty can be encapsulated under two headings;

---

[1]Sad, 69.

[2] Al-Ala, 1-3.

[3]Ṭāhā, 05.

1. The Conscious and Unquestioned Loyalty: The sincere and heartfelt allegiance of obedience and adherence to the Lord's will in everything. "Do they desire other than the religion of God, when to Him has submitted everything in the heavens and the earth. (Ale Imran: 84)

2. The Practical Adherence: Practical demonstration of the allegiance is expressed through the living life as per the instruction given by the Majesty.

Majority Votes vs Soundness of Opinion:

The democratic system values the opinion of majority while the Islamic system values vision or soundness of opinion. Ḥakīm al-Islām ﷺ captured numerous Qur'ānic verses to prove the preference of the sound opinion over the opinion of majority;

"In a Shura System, the head of the council is not bound by the opinions of the majority rather the soundness and validity of the opinion. The veracity of the opinion and the logical substantiation will determine the final judgment instead of the majority of votes. Hence, Qur'ān assigned no value to majoritarianism. Qur'ān openly declared with absolute assertion repeatedly;

And most of mankind will not believe even if you desire it eagerly. (Yusuf: 104)

But most of the mankind believe not. (Hūd: 14)

And most of them have no understanding. (Al-Mā'idah: 104)

But most men know not. (Yusuf: 41)

But most of them behave ignorantly. (al-Anʿām: 112)

But most of you have a hatred for the truth. (Al-Zukhruf: 79)

That most of you are *Fāsiqūn* [rebellious and disobedient (to Allah)]?" (Al-Mā'idah: 59)

They follow but a guess, and lo! a guess can never take the place of the truth. (Al-Najm: 24)

But verily, many among mankind are heedless of Our Signs!" (Yusun: 92)

We found no (loyalty to any) covenant in most of them. (Al-Aʿrāf: 102)

But most of them are liars. (Al-Shuʿarā: 221)

And truly before them, many of the ancients went astray; - (Al-Ṣāffāt, 62)

Indeed, the Word (of punishment) has proved true against most of them, so they will not believe (Yāsīn: 07)

But upon many the punishment has been justified. (Al-Ḥajj,18)

How many a little company hath overcome a mighty host by Allah's leave! (al-Baqarah: 249) And [even] on the day of Ḥunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing. (Al-Tawbah, 24)

Say: The evil and the good are not alike even though the plenty of the evil attract thee. (Al-Mā'idah, 100)

And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying. (al-Anʿām,116)

Hence, Qur’ān negated the blessing of Iman, the sound mind, the beneficial knowledge, the true love, the pursuit of truth, the awakening, the fulfilment of oaths, the guidance, the entry into the heaven from the majority of the world’s inhabitants.

The majority mostly follow superstitions, ignorance, and stupidity even in the daily life. Hence, it’s not the mere number that wins the day in an Islamic system.

Anecdotes and Quotes

The following fables are widely circulated in the society especially amongst the people associated with Darul Uloom. However, the way Ḥakīm al-Islām ﷺ used the well-known stories to arouse emotions and evoke passions of the listeners was purely mesmerizingly eye-opening. The direct auditory effect is impossible to render in the word and particularly translated one still we attempt to include few of those frequently repeated tales which proved very effective in engaging listeners.

1. Sheikh Rafīʿuddīn saw the Prophet dreaming one night. He saw the Prophet was distributing milk sitting on the rim of well in Darul Uloom. Everyone carried a big or small pot to receive milk; glasses, bowls, pitchers, and the big earthen pots. Few were without a pot of their own hence drinking through the cupped palms. Waking up, he meditated over what the dream implied. A long contemplation brought him the interpretations of the symbolic images of the dream wherein, as per his conclusion, the milk symbolized knowledge, the drinkers with vessels the students who would attain knowledge according to their varying capacity, and the source of knowledge was the prophetic wisdom.

   The dream became a buzzword when a student threw a bowl of soup in front of him calling it mere boiled water good enough for making Wudhu and with no spices added. Reaction to the fury, he calmly expressed his doubts that if the student was

actually registered with Darul Uloom and allowed to eat from the mess. After investigation, he in fact turned out not to be a student enrolled with Darul Uloom and mistakenly given a food ticket. The shocking turn of event grew the present students impatient with curiosity as the investigation corroborated to his ideas. He later explained the dream and confirmed that every year he recognized the freshly admitted students by mere looking at their faces whether they were present in the gathering of milk-receiving crowd of the dream. He also added that when he looked at the infuriating student, he immediately knew the fact of his non-admission as he never showed up in the dream.

2. There was a time when everyone in Darul Uloom's from rector to peon associated himself with an enlightened spiritual mentor. Amongst such peons was Haji Abdullah who despite being illiterate was an enlightened mystic soul. The duty of ringing the morning bell of Darul Uloom lied with him. At the daybreak, he would call out Subhānallāh at the first strike, Alhamdulillah at the second and Allāhu Akbar at third. And then he would recite the following couplet almost in the state of meditation;

   This garden will sustain as thousands of birds

   Will fly away after singing their varied melodies

   Everyone who happens to saw him at the daybreak going through his personal ritual invariably turned emotional.

3. Sheikh Anwar Shāh Kashmīrī was advised complete avoidance of study in his final sickness. However, he would immediately pick up a book after the doctor left. The visitors and attendant warned him of the consequences. He would smilingly refer to

the book addiction as totally incurable. Ḥakīm al-Islām ﷺ would often delightfully talk of his photo memory as he never forgot what he laid his eyes on even once. He regretted not taking exhaustive notes of his lessons as it would serve as a great multidisciplinary academic treatise.

4. "Let me tell you one more very important point. You work hard to get education, encounter troubles, and have tough times for it. Similarly, you have to develop a moral resistance and forbearance in order to benefit from the knowledge you earned. If a man of knowledge is mired by pride, malice, arrogance and greed, he does nothing but disrespects others and get disrespected in return. According to a Ḥadīth, nothing can ever satisfy two types of hungers; for knowledge and for wealth. The one having one hundred rupees would strive to double and redouble the amount and the one fluent in a hundred facts would do the same.

   The earnest yearning for true knowledge often leads the seeker to genuinely practicing what he learnt as Allah said, 'the most god-fearing people are the knowledgeable ones.' Knowledge essentially leads to practice."

5. I never wish you to pass out of the Seminary as a man of knowledge and gentleness rather a teacher and a reformer because your people await your return in order to learn from and follow you. Therefore, amass as much guidance on how to lead from your teachers as you may not have teachers around you when you begin to walk the talk.

6. Who am I? No one, really! Only a man with a name and an association with the visionaries who ensured our guidance. Ghālib beautifully expressed my sentiments in one of his couplets;

Appointed a courtier to King, Ghālib roams around
showing off

Otherwise, who gave a nickel of respect to him in the city!

Whatever we have comes from the tireless work our forefathers undertook. We eat because of them. Most laudatory letters employ exaggerative praising devices talking about non-existent merits. However, who knows when so many educated people decide to call an unworthy like me a man of merit, Allah might just keep their words and hopefully forgives me.

7. The evil holds the sway in the world. It needs no nurturing or harbouring growing like weed. Hence, the requirement of education essentially highlights the fact that a man does not born as worthy or unworthy. Only a man is born as a child and the humanity in him is carefully constructed. The appearance merely deceives. It inside that really matters. Rumi said:

If everyone with a man's body was human

Then Muḥammad and Abu Jahal would be same

Decorating the body without taking good care of inner beautification is like wrapping the impurities in silver foil. The most elegant of dresses and the most expansive of the fragrances can ever beautify or perfume the soul which is internally rotting."

Spiritual Guidance for The Purification of Heart

How does a man control the carnal desires? We need not burn our energies on looking for the ways of self-control. Instead, the guidance Ḥakīm al-Islām ﷺ left behind would sufficiently help up to learn how to control our hearts.

He said: In case an individual fails to get in touch with a spiritual mentor, he needs not be perplexed. All he needs to do, as Imām Ghazālī prescribes, is find a friend, become mutual mentors and mentees of each other at the same time with agreement. It works with agreeing to mutually remind each other of good and bad. Within forty days, this relationship would hopefully prove very useful to both the parties. The Islamic Shariah terms it as 'the brotherhood for Allah's sake'.

However, a not-so-sociable individual with no friends can reflectively look at his enemies to for self-reform. In current times, having no enemies or adversaries is rarest of the rare. Hence, your adversaries try to find faults with you. Your duty becomes to analyse and fix them. If you spend forty to eighty days closely listening to adversary remarks and rectify yourself accordingly with careful analysis, it may result in great self-improvement.

However, a totally isolated individual with no social relationships complaints of having no Sheikh, no friends or enemies, the only way open to self-improvement goes through regular self-introspection.

Before going to sleep, a person in isolation can possibly ponder over all what happened in daytime. Express joyful thanks for everything good and sincerely repent from everything sinful. This way, good chances are that he may wake up a changed man.

The Name of Allah is the Soul of Universe:

A Ḥadīth narrates, "The hour (the day of Judgment) will not occur until 'Allah, Allah' is called out on earth." According to the Ḥadīth, the name of Allah is the only reason for the survival of the universe. The moment everyone stops taking Allah's name, the world will perish. The way Ḥakīm al-Islām ﷺ elucidates the very Ḥadīth, crystallizes its essence.

He said: The name of Allah and its evocation acts as the soul of the entire universe. As long as it echoes in the land, the existence of the world continues as confirmed by the Prophet (peace be upon him) himself.

The universe in entirety remembers Allah and the planets and particles separately do the same as Allah says, "Everything in the heavens and the earth glorifies Allah." (Jumuʿah: 01) Multiple Ḥadīths describe various living and non-living being learnt their own ways of glorifying Allah as a prophetic saying has it to the effect that 'the flowing water glorifies Allah.', 'The green boughs glorify Allah.' and 'the white cloth praises Allah' signifying that as soon as water stops flowing, the bough withers, and the white cloth gets dirtied, they stop engaging in glorification hence die. Life emanates from Allah's name only.

Even the central inhabitant of the universe lives off the blessings of His glorification as the prophet clearly declared a man who remembers Allah as alive and the one unmindful of Allah as dead.

The heart where Allah's name resides truly lives a harmonious and rich life and the heart living in absence of His name are barren and dead.

The benefits of Allah's mindfulness:

The question how Allah's mindfulness impacts a man and how an individual comes to identify the benefits he receives by the virtue of Allah's name. Ḥakīm al-Islām ﷺ concisely responds to the question below;

He said: The invocation of Allah's name softens the heart. The Prophet categorically advised us not to engage in excessive conversations without invocation of His name as it results in hardening of the heart. The Prophet also declared those who engage in long conversations without mentioning Allah's name in it as people who rose from a donkey's corpse with destruction and desperation all around them.

The remembrance of Allah purifies the heart off the diabolical intentions, sinful inclinations and dark temptations. Satan begins to enchant and tempt the human heart as soon as it turns unmindful of Allah.

Constant mindfulness of Allah will also save a man from hellfire on the Day of Judgment as confirmed by the Prophet (peace be upon him).

The Importance of Allah's remembrance:

The vitality of Allah's name can easily become comprehensible by looking at the fact that he attributed his name and remembrance with the same adjective which is also employed to exalt His Supreme being. He specifically commands us to call Him 'the greatest' and calls His remembrance 'the greatest' in the Qur'ān.

Correspondence

The letters truthfully reflect the writer's personality. They give a peep into the writer's entire character traits, the emotional bent of mind, and the expertise.

The correspondence of Ghālib is as distinct as his poetry amongst his contemporaries. The researchers of Ghālib would immediately distinguish a line out of Ghālib's correspondence irrespective of how far out of context it occurred. The style of letter writing and the language of correspondence reveal the identity of the writer.

Ḥakīm al-Islām ﷺ also practiced a self-styled method of letter writing which makes his letters clearly distinguishable. We present a few as samples from the published and unpublished correspondence.

We frequently come across a number of letters intended as a response to a religious query which offers resolution to the very complicated issues which sometimes spare us hundreds of books.

Sheikh Muḥammad Wasi of Darbhanga once directed him letter containing his presumptuous commentary of the few verses from the Qur'ān seeking his feedback. He says, "In the Surah al-Fatḥ, 'the help from Allah' implies the rainfall and breeze' which attracts jolly multitude of people to 'farming' which Allah elsewhere declared the religious duty by proclaiming that 'we grow the plants'. The term 'religion of Allah' implies farming. It doesn't refer to the military conquests as the military conquests eventually ends at plundering and humiliating as Allah described

in another verse that the invaders plunder the conquered territory and humiliate people therein. Therefore, Allah admonished the Prophet and commanded him to seek forgiveness as he confessed of his inability of farming."

Below is the impression of the response sent by Ḥakīm al-Islām ﷺ to this bewildering commentary;

I received your letter and couldn't manage to write back due to the travelling and other constant engagements.

However, do intimate me on what is the source of your agricultural interpretation of Sūrah al-Fātiḥah; did you learn it from an expert commentators or is it a mere figment of your own imagination? If you took it from a credible source, then kindly care to quote the reference in your follow-up correspondence. If you arrived at it guided by your own curiosity, then tomorrow an iron-smith may also come out with an interpretation befitting with his own trade claiming the implication of 'the religion of Allah' to be iron-shaping; 'the help of Allah' is steel furnaces; 'the multitude of people entering the religion of Allah' means the mass recruitment of laborers; and 'the conquest' is the global export of the steel products! Going ahead, a creative carpenter may also come up with a carpentry-specific interpretation imagining 'the religion of Allah' to be woodcraft, 'the help from Allah' as sawmill, chisel and other tools of carpentry, 'the multitude of people' is the workforce. Now the question arises that whether you accept the either of the above presented explanations? If you reject, then on what ground do you base your rejection? Hence, such imaginary and unreferenced commentaries are easily refutable and non-credible. Therefore, it's pointless to commentate the Qur'ān without first learning the nuances of the methodology of the Qur'ānic interpretation.

Translation of Letters

Dear,

Your letter reminded me of you. I fail to recall the Nūr al-Īḍāḥ incident. However, I pen down an incident affirming the photographic memory of Sheikh Anwar Shāh Kashmīrī below.

Once I enquired him about the biographical details of Abul Ḥasan, the false Prophet, required for one of my books, he named quite a few books which might offer detailed accounts of his life. I requested him to elaborate as much he can gauge out of his memory. He briefly recounted the chronologic birth-to-death account of the man along with a significant number of anecdotes pertaining to his false claim of Prophet-hood. I reckoned probably he studied a biography recently as he could even recall the dates. Upon enquiry, he explained that he came upon a book on his biography in one of the Egyptian libraries which he studied standing in the library 'only about three or four decades ago'.

During his lectures on Ḥadīth, we would daily witness the wonders of his memory as he lucidly quoted from the treatises with specifying the page number and even the numbers of line of the reference books out of which many he studied decades down in the past.
Wassalam,

MuḥammadṬayyib,
Rector Darul Uloom, Deoband
29/07/1982

Dear Questioner,

The *Sunnah* greetings!

In reference with your letter, I figure that the sermons of Friday and both the Eids are for reminding and admonishment therefore contain the relevant content providing guidance according to the state of the affairs. The issues at hand are the true subject of the sermons. Hence, the sermons should offer the day-to-day instruction. Based upon this premise, the mention of a non-Muslim leader in the sermon does not harm its validity. Moreover, in case the mention of the leaders helps improve the condition of Muslims or awaken them to a cause, it becomes an important component of it.

However, I believe the person who raised the objection must be sincere considering it violation of the sanctity of the pedestal by taking the name of a non-Muslim leader upon it. Nonetheless, the objection comes out as purely sentimental having no rational or religious ground. Islam bases the issues on facts and not on the whims of individuals.

I recommend you should counsel the objectors peacefully on how the Qur'ān takes the name of deviated people and impure things despite their lowliness. However, the mentions are out of necessity legitimizing the same anywhere else.

I strongly hope appeasing him in this fashion should help him come to reconciliation.

Wassalam,
MuḥammadṬayyib
Rector, Darul Uloom, Deoband

My Dear Friend,

In reference with your letter, I wish and pray for the grand success of the Urdu Conference and I assure of any assistance you may require.

Your ceaseless endeavours for the promotion and preservation of Urdu heritage are commendable. May Allah increase you in resolution and bless your efforts with productive results! The real magnitude of Urdu can be assessed only by travelling abroad. The Urdu Diaspora lives in majority of Asian, African and European countries testifying to the global scope of the language. Hence, Urdu is fast becoming an effective tool in linking up the population globally promoting pluralism and unity beyond borders which is a great service. Thus you are not only focussing your energies towards the promotion of Urdu but your efforts are towards peaceful global harmony.

Wasslam,
Muḥammad Ṭayyib
The Rector
Darul Uloom, Deoband

Dear letter writer,

In reference with your letter, I consciously disclaim to have held to the views expressed in the advertisement you spoke of. Although, someone brought it to me ones but only to take it away immediately without letting me have a look at it. I never judged or so far as even imagined Tablighi Jamat to be contrary to the Qur'ān and the Prophetic ways. Kindly refer to my composition in my poetry collection to get the clear picture of my opinion of Tablighi Jamat. I might have spoken of the pressing need of reforms or changes in the structure of the movement without refuting it as totally wrong. Posting a copy of 'Irfan-e-Arif' with the request that you read through the page 240 to clear your doubts.

Wasslam
Muḥammad Ṭayyib
24/04/1987

Dear Writer,

In reference with your letter, I was pleased by the news of the Urdu translation of 'Nafḥāt al-Uns' (the breeze of affection). I believe a valuable book about the elders of the Naqshbandi lineage would come forward in Urdu language. However, I recommend you to have a look at the titles listed below to further enrich your book;

1. Ḥālāt-e-Naqshbandiyyah by Muḥammad Ḥasan Naqshbandi
2. Manshūr-e-Ṭarīqat by Mirzā Maẓhar Jan-e-Jānān
3. Tadhkirah Mujaddid Alf-e-Thānī by Sheikh Manẓūr Nuʿmānī
4. Sālīk-us-Sālikīn Vol. I, published by Agra Press
5. Tadhkiratul ʿAbidīn by Sheikh Nadhīr Akhtar

These are the books available in the library of Darul Uloom and there must be other books also which may help you substantially in your endeavour.

Wasslam,
Muḥammad Ṭayyib
The Rector
Darul Uloom, Deoband
3/09/1987

Dear Brother,

I received your letter wherein you displayed concern over the views of the educated members of the society about religion.

First of all, generally all Arab and Non-Arab clerics of Islam unanimously agreed upon apostasy and violation of the fundamental of Islam by the Qadyanis; the seal of the Prophets.

The propaganda of their preaching of Islam in Europe has no substantial ground. Instead, Europeans already had enough of them and begun to disown them. Only in London, they have been driven out of many Masjids. Adopting the ways of Christian missionaries, they use propaganda machinery to prepare the ground for their preaching.

The youths who complain of the branding Qadyanis as disbelievers however never criticized Qadyanis for branding the rest of the Muslim world as disbelievers despite the huge demographic disparity between the two groups. They earn the title of disbelieving nation by refusing to acknowledge Muḥammad (peace be upon him) as the final Prophet while their branding is triggered by Muslim's outright refusal of Ghulām Aḥmad's claim to Prophet-hood.

We have literature covering their entire movement. I recommend you to get it and circulate it. The group blatantly attempted to shake the very foundation of Islam by trying to violate the finality of the Prophet-hood. Bizarre to sympathize with the group which endangered Islam and demonize the people who try to contain the damage! I hope you are doing well and will give a second thought to the complaint.

Wasslam,
Muḥammad Ṭayyib,
Rector, Darul Uloom, Deoband

Dear brother,

Thank you for writing. As far as the posted synopsis of the thesis on Sheikh ʿUbaydullāh Sindhi is concerned, I would call it well-thought out and intellectually laid-out. However, I believe the first, the second and the third chapter might do much better with a bit of revision; here is what I see might come as potential additional titles to the chapters respectively:

1. The context of conversion to Islam
2. The Ideological and Academic Association with Darul Uloom
3. The Distinct Features of Teaching Method
4. The Methods and Modes of contemplation

The second step after drafting the synopsis would be to gather the material which may contain a list of required bibliography. If you decide to post the list you happened to prepare, we may look into it and make the changes that might further enhance the scope of your research. Moreover, going over your list would help us avoid repetitive suggestions and we may most likely add more relevant titles to it.

You may probably be pleased to know that Qārī Riḍwānullāh, a lecturer at AMU, also submitted his doctoral dissertation on Sheikh Anwar Shāh Kashmīrī. Qārī Rizwanullah's is undertaking another doctorial research on Darul Uloom. Another Research trainee, Shafqat Faṭimah Farīdī has taken up Sheikh Qāsmī's life for her doctoral dissertation. We attempt to offer all the assistance possible to both of them too.

Wasslam,

Muḥammad Ṭayyib
Rector, Darul Uloom, Deoband
04/11/1988

Poetry

Poetry is my legacy to you
Love it like you love life

The literary critics defined poetry in various ways. According to Robert Frost, expressing the aesthetic feeling via medium of words is poetry. He further says, “Poetry begins with joy and ends with wisdom.

The form and content of poetry has been greatly discussed and debated regarding the thought and creative process; whether expression is more important or idea?

Aal Aḥmad Suroor defines poetry as following;

Poetry is the creative and crafty use of language and the poet is the preserver of past, the representative or present and the foreseer of future.
Some critics define poetry as ‘the art of concealing’ and not ‘the art of expressing’ which clearly reflects the condensation of big ideas into few lines and hiding them behind the metaphors and metonymies. In Urdu poetic tradition, Ghālib, Meer, Momin, and Iqbal are brilliant examples of great metaphorical poetry.

Aal Aḥmad Suroor associates the imaginative, creative and innovative vision with the poets who meditatively see unusual in the routine of the ordinary life. They employ the language as an expressive tool to evoke emotions of the listeners. They create worlds with words.

We are in no position to critically examine the poetry of Ḥakīm al-Islām ﷺ on the grounds of critical unawareness of the tools of poetic evaluation. All we can observe is he adequately employed poetic creation as a preaching and propagating tool of Islamic teachings and education which he perfectly mastered for best impact.

He wrote many stylized and rhymed poems as a student with *Arif* as *nom de plume.* He experimented with poetry in Arabic, Urdu and Persian however Urdu poetry forms majority of his works. Amongst his 47 poems, the Eye is the most brilliantly crafted work and some other poems too present great examples of metaphorical excellence, imaginative quality and of 'memories recollected in tranquillity'. The collection of his poetry covers a wide range of topics such as religion, ethics, satire, philosophy and others.

Akbar Ilāhābādī, a prominent Urdu poet translated a poem from English titled '*Pānīki rawānī*' (Flow of Water). Following the same rhyme scheme, Ḥakīm-al-Islām also composed a poem titled '*Islām kīrawān*ī' (spread of Islam). Admittedly, the translation does not even begin to capture the fluency and creativity of original as the best effect lies in the creative Urdu wordplay yet we present the poem below to illustrate to some extent the idea of his poetic creation:

چلا ارض بطحا سے اک بحر زاخر   کہ تھا جس کی موجوں کا اول نہ آخر
وہ توحید کی لے بجاتا ہوا   سرود حجازی میں گاتا ہوا
وہ جنگل میں منگل مناتا ہوا   وہ شہروں میں شادی رچاتا ہوا

پہاڑوں پہ نعرے لگاتا ہوا   سمندر مین طوفاں اٹھاتا ہوا
ضلالت کی پیڑو کو دھاتا ہوا   زمانے میں ادھم مچاتا ہوا
صداقت کے جھنڈے اڑاتا ہوا   وہ باطل کو نیچا دکھاتا ہوا
بتوں سے وہ رشتے تڑاتا ہوا   حضور اس کے سب کو جھکاتا ہوا
جہالت کی رسمیں مٹاتا ہوا   معارف کے ایواں اٹھاتا ہوا
اذانیں زمیں پر دلاتا ہوا   شیاطیں کو دھکے دلاتا ہوا
معاصی کو آنکھیں دکھاتا ہوا   گناہوں کی گردن دباتا ہوا
وہ غیروں کو اپنا بناتا ہوا   لگن اک نئ سی لگاتا ہوا
وہ آنکھوں سے آنکھیں لڑاتا ہوا   دلوں میں ہر اک کے سماتا ہوا
تمدن کی بیخیں جماتا ہوا   مہذب جہاں کو بناتا ہوا
دلوں کو وہ ہمت دلاتا ہوا   وہ روحوں کی قوت بڑھاتا ہوا
دروس حقائق پڑھاتا ہوا   خرافات یونان بھلاتا ہوا
صدفہائے علمی بہاتا ہوا   گہرہائے عرفاں لٹاتا ہوا

Translation:

A surging river flowed from Arabia
The waves as far as eyes could see

Playing the sonorous music of Tawḥīd
Singing the siren songs of Islam

Blowing life in the lifeless soil

Making merry in unknown cities

Echoing slogans on the mountains
Causing storms beneath the sea

Uprooting the stubborn jungle of ignorance
Awakening the slumbering world

Unfurling the flag of truth
Disgracing evil ways of life

Denouncing the ties with idols
Linking all with the one true God

Eliminating the mindless rituals
Building a lighthouse of wisdom

Making Allah's name prevail
Pushing the devils to the depths

Gazing into the eyes of danger
Throttling sins and sinfulness

Promoting love with fellow men
Descending into the hearts of all

Laying the foundation of culture
Civilizing all inhabitants of earth

Enthusing courage into the hearts
Strengthening soul with illumination

Educating everyone to live humanely
Making forget the Greek philosophizing

Scattering the pearls of wisdom
Rolling the diamonds of knowledge

When Akbar Ilāhābādī got to read it, it delighted him and compelled him to write to Sheikh Ḥabībur Raḥmān ʿUthmānī appreciating it as a smooth and fluent poem and branding 'the second better than the first' written by himself.

The Eye Poem:

Within a span of two years, Ḥakīm al-Islām ﷺ underwent surgeries in both eyes in an Aligarh hospital whereupon the Doctor advised him two weeks of complete eye rest which prevented him from walking, talking and studying. With the external eyes at rest, he made good use of the inner eye and composed a poem containing over 250 couplets in the head lying in the bed. The poem which depicted the different stages of eye operations from the patient's viewpoint received exhilarating appreciation from the scholars. Having enjoyed the poem, Sheikh ʿAbdul Mājid Daryābādī wrote to Sheikh Ṭayyib;

As soon as I received 'the Eye Story', I read it thoroughly. It came as a surprise as I had no clue of your tremendous capability of poetic creation. The technical conformity will make even the professional poet wonder. I could detect no technical inaccuracies in such a voluminous poem. Not a single line looks forcibly planted as an amazing spontaneity runs through every verse. You indeed inherited the genius of grandfather.

The following are some pieces from his poetical masterpiece (the Eye), which he starts with the glorification and praise of his Lord:

The Eye:

مستحق حمد و ثنا کا ہے خدائے وہاب	جس نے دی آنکھ ہمیں آنکھ کو دی نور سے آب

کھول دی چشم بصارت بجمال ظاہر	جس سے ممتاز نگاہوں میں ہیں خوب اور خراب

دل کو دی چشم بصیرت بکمال باطن	جس کی رو سے متمیز ہیں خطا اور ثواب

ساری تعریفیں ہیں اس رب دو عالم کے لئے	جس نے بینائی کی آنکھوں میں ہے رکھی تب وتاب

نعت و توصیف ہے اس ذات مقدس کے لئے	دل کی بند آنکھ کے جس ذات نے کھولے ابواب

ختم جس ذات پہ ہے عین نبوت کا کمال	خوشہ چیں جن کے ہیں انسان و ملک اور دواب

Indeed, praiseworthy is the Beneficent Lord
Who gave us eyes and gave eyes vision

He opened eyes to beauty and colours
That helps us distinguish good from bad

Gave heart eyes for inner beauty
Helping us see right from wrong

All praise to the Lord of all Worlds
Who infused sight into the eyeballs!

All hail the most exalted Lord
Who opened the doors of discretion!

The Prophetic miracles all originate from him
All men, angels, and animals live by his grace

Shading light of different aspect of eye's usefulness, he composed many couplets:

آنکھ قائم ہے تو لذت رنگ و صورت　　نہ رہے باقی تو موعود ہے جنت کا ثواب
ہو کھلی آنکھ تو اس سے ہے ظہور عیاں　　اور ہو بند تو ہے زیر نظر عالم خواب
آنکھ کھل جائے تو بھرپور ہے بجلی دل پر　　نیم وا ہو تو بھری اس میں ہے مستی شراب
آنکھ نیچی ہو تو ہے نور حیا کا چشمہ　　اور اٹھ جائے تو ہے نار فروزاں عتاب
آنکھ پھر جائے تو ہے شعلۂ نفرت کی بھڑک　　اور بھر آئے تو ہے بارش رحمت کا سحاب
آنکھ ترچھی ہو تو پھٹ جائے فضاءِ پیشیں　　اور سیدھی ہو تو سیدھا ہے جہانِ اسباب
آنکھ گر امن پسند ہے تو ہے دل بھی آزاد　　آنکھ لڑ جائے تو پھر دل ہے گرفتار عذاب
آگئی آنکھ تو کہتے ہیں کہ بیمار ہوئی　　اور نہ آئی تو سمجھتے ہیں صحیح و صواب
چشم حق بیں ہو تو نافع دین و دنیا　　چشم بد بیں ہو تو دارین کا خسران و عذاب
آنکھیں دو ہیں تو وہ ہیں کاشف الوان جہاں　　چار ہو جائیں تو ہیں سرِّ محبت کا نقاب

Eyes active give meanings to the colour and forms
Eyes lost will be recompensed with heaven

Open eyes explore the sight
Closed eyes make a world of memories dance

Wide wondering eyes bewitch the hearts
Eyes half closed sweetly intoxicate

Eyes lowered show modesty and coyness
Eyes gazing throw flames of fury

Turning away the eyes deepens hate
Teary eyes rain mercy at times

Calm eyes show a heart at peace

Giving the details of his treatment and disease he says:

ہاں خلاصہ اگر احوال کا ہو پیش نظر — مختصر طور سے ہیں اس کے یہ کل سات ابواب
دس منٹ کا ہے عمل آنکھ کے آپریشن کا — ہے یہ اس منزل مشکل کا اہم پہلا باب
چت پڑے رہنا ہے چھ گھنٹے پسِ آپریشن — ان مراحل کا اہم تر ہے یہی دوسرا باب
ساتویں گھنٹہ میں ملتی ہے کمر کو کروٹ — جو کہ اس مدت احوال کا ہے تیسرا باب
پانچویں روز میں ہے اذن نشست و برخاست — جو کہ اس قصرِ مہمات کا ہے چوتھا باب
چارپائی پہ سوار آنکھ پہ پٹی ہو چڑھی — بارہ دن تک کی ہے یہ قید رواں پانچواں باب
ہاں اسی کا یہ تتمہ ہے جب پٹی کھلے — آنکھ کے چہرے پہ چڑھ جائے جب ہی سبز نقاب
تین دن زخم کے ٹانکوں کی برآمد کے ہوئے — اس مداوا کی منازل کا چھٹا ہے یہ باب
اس سے ایک ماہ کے بعد آتا ہے چشمہ کا مقام — سہل تر سارے مراحل کا یہ ہے ساتواں باب
آپریشن کے مہمات کی تلخیص ہے یہ — سات ابواب کا ہے یہ ڈیڑھ مہینے کا نصاب

Well if you intend at taking my news
Briefly seven things clarify my situation

Eye surgery has a playtime of mere 10 minutes
Which makes the first step of painful journey

Lay straight for six long hours post-surgery
Hence, the second phase is most important

Seventh hour they turn you over
Which becomes the third phase

The fifth day they allow you to sit up
Which becomes the fourth phase of tough journey

Lying in bed with eyes tightly covered in bandage
12 days imprisonment makes the fifth phase

As part of the same phase, with the unwrapping of bandage
A green eye-patch conceals your eyes

The stitches removal takes three days
The sixth phase of the treatment's procedure

Then the time for the ascension of glasses
The easiest of the seven uneasy phases

Thus the gist of adventure of eye operation is
Seven phases spread over one and a half month

Amongst the other significant poems written as a student are 'Kathar al-Uloom, Bārgāh-e-Nubuwwat men faryād, Fikr-e-Ḥazīn, Āh-e-Dardmandān, Istiqbāl-e-Mujāhid, Yād-e-Raftgān, Haiat-o-Haibat, Mawʿiẓat-o-Ḍhikrā and others.

As a rector, he wrote a rhymed letter of thanks to 'the Niẓām' of Deccan for the royal Eid present of a sum of 500 rupees to the students of Darul Uloom wherein he eulogized the generosity of

the Niẓām and sent prayers to him. In addition to that, he composed a versified report of the Centenary Celebration which also includes a significant number of character sketches of his teachers and other luminaries including Sheikh Maḥmūd Ḥasan Deobandī, Sheikh Ḥusayn Aḥmad Madanī, Sheikh Abdul ʿAlī Meerthī, Sheikh Siddique Aḥmad Morādābādī, Sheikh Fakhrul Ḥasan Gangohī, Sheikh Nawāb Muḥīuddīn Khan Morādābādī, Sheikh Ḥakīm Manṣūr Khān Morādābādī, Sheikh Murad Patnī, Sheikh Ḥakīm Raḥīmullāh Bijnorī, Sheikh Khalīl Aḥmad Sahāranpūrī, Sheikh ʿAbdur Raḥīm Rā'ipūrī and many others, subsequently proceeding to outlining the Deobandī ideology and eventually capturing the proceedings of the Century Celebration.

Laudatory Letters

In your thoughts the glory of ancestors glimmers
Your oration teaches transcending lessons

The laudatory letters are traditionally presented amongst the sub-continental intellectual circles to acknowledge a scholar's contributions. The definitive explanation of what a laudatory letter is may come as a troublesome question, nonetheless, the common feature of all laudatory letters written and presented everywhere is to glorify and thank a scholar, a leader, a visionary, or any person of high rank for his services of all sorts.

Ḥakīm al-Islām ﷺ received countless laudatory letters from the institutions and individuals that they would make a relatively voluminous collection if compiled together. We present a small number out of a large pile to give the basic idea of how much people loved him. We will also include a few laudatory letters penned by him for other remarkable personalities.

Rangoon:

[The laudatory letter was presented to Ḥakīm al-Islām during his visit to Rangoon in 1957.]

Script:

Respected Sir,

We are immensely delighted to have an opportunity to welcome the legendary scholar of the subcontinent and a renowned thinker of Islamic world. We express our gratitude and welcome the honourable personality of Muslim Ummah.

Dear Rector! The Islamic world holds Darul Uloom in a very high regard for the matchless services it rendered and the Ummah receives its guidance from there in every nook and corner of the world. The robust progress of the Asia-based University is backed by the sincere vision of the founders and your devotion of a half century also remains key contributor.

Dear Leader! We also take inspiration from the great seminary known as Darul Uloom. Hence, we determinedly founded a school for the preservation and prevalence of the Qur'ān amongst us. We feel proud in informing you that we are the only institution in the country which teaches and trains in the Qur'ān recitation. We trust only on Allah in running the institution. We request you to pay attention to our institution and contribute towards its progress too. Whenever the religious services and contributions be remembered, your name would be really high on the list.

Dear Guest! This letter isn't just a formality to fulfil rather it's a token of assurance that you arrived amongst your own people.

Denis, Reunion Island:

[Originally written in French and presented in Denis, the capital of Reunion Islands in Africa, the laudatory letter was read out by Mr. Jawarat, the President of Muslim community on 24th July 1959.]

Respected Rector! No words can truly capture how happy we feel by your visit however only eyes that see through hearts can know. Anyways, we strongly believe the person who caused this upsurge of emotions will feel our excitement. We believe you would relate with our emotions and sincere love for you. In all awareness of your presence amongst us, we still feel like living in a dream. We had a long cherished dream of your visit but the logistical problems, geographic distances, and your busy life would often push us give up our dream. Every time it feels unbelievable, we look at your illuminated face and come to believe how very real you are and how very fortunate we are!

You must know, sir, how desperately we yearned to have you here but the complex legal procedures and your unavailability due to your busy life frequently created obstacles.

We had a moment of luck when Aḥmad Patel son of Haji Patel of Saint Peer travelled for Hajj, he got a chance to meet you and communicate our desire to have you here. In a place where prayers receive quick response, you agreed to visit. On his return, he enthralled all Muslims of the Island with the news and everyone restlessly waited for this moment to arrive. Now as none of us had ever believed, we have you here! Praise be to Allah and gratefulness!

Located in Southern East Africa, the Reunion Island is a lush green, bracing and beautiful place governed by the French authorities. The Island is home to 3 million residents of which only three thousands are Muslims. The rest are French Christians following the French civilization and lifestyle. Sprawled in only seventy square kilometres and nestled between Madagascar and Mauritius, the Island also has snow-capped mountains. The Island had trade relations with France, Australia, Europe and America and it imports merchandise via sea routes promoting export and entrepreneurship in the Island. The only two religious communities in the Island are Muslims and Christians.

By the grace of Allah Almighty, the Muslim population here is relatively affluent and well off. Majority of them are traders and living in financial stability. Despite the European bohemianism rampant in the neighbourhoods, most Muslims stick to their Islamic identity and lifestyle; taking good care of obligatory prayers, fasting, Hajj and *Zakāh*. As the Muslims settled everywhere on the Island frequently require a visit to the capital, we constructed a traveller's Inn with mutual contributions and built a Masjid by it too. We intended to initiate a Madrasā there too but kept it for the time of your visit as all of us sincerely believed in requesting you to lay the foundation stone of the Madrasā. You can judge the Muslim's emotional attachment with the religion by the spacious Masjids in every city of the Island echoing with the call to prayers five times a day.

Despite all pleasing outlook, we undeniably need a sincere and visionary guide to keep us unpolluted as with the passage of time the young generation seems to gradually distancing itself from religion. We desperately needed an affectionate scholar who could reform us with the admonitions and counsels, refresh our

faith, renew our energies, and assist us with regaining the religious zeal. Allah responded to our need and sent you here for spiritual guidance. We hope to learn as much as possible during your brief stay on the Island.

Today, the entire Muslim population gathered here to welcome and witness their leader in the capital Saint Denis. We aim at organising at least one lecture in every city of the Island where the entire Muslim population will follow you as an audience inshallah.

However, the official host would be Haji Patel, who lives 60 miles from the capital in Saint Peer and who earned it because it was his invitation which solicited your acceptance. Hence, we will arrange for preaching tours everyday and return back there after each lecture.

Looking at the insistence and excitement of the fellow Islanders, we have drawn a one-month program involving lectures, sessions, meetings and get-togethers. We hope it doesn't tire you. We apologize in advance if it becomes a little burdensome but on the demand of people here we have to make it a marathon of lectures.

We are reassured by your biographical details as you spent best part of your life enduring hardships for the sake of serving Islam. Despite sitting oceans away, we hear stories of resilience and selfless services as they echo everywhere in the world. We take an unspoken pride in recounting those tales of endurance and will in our gatherings. You have already become a hero of the Islamic Islandish folklore.

Now when hero comes out of the tale and sits in the midst of the fanfare, it brings the moment of uncontrollable ecstasy where

eyes disbelieve what they see but hearts know the truth.

May Allah accept all your efforts and endeavours! May Allah benefit the Islamic world with your contributions and legacy! May Allah lead all to the straight path! Ameen.

Finally, we, the Muslims of Island, express our deepest gratitude for your enlightening visit and pray of your long life so that seekers like us receive the guidance when they need it.

Port Louis, Mauritius:

[The laudatory and thanksgiving letter below was presented to Ḥakīm al-Islām in the Plaza theatre located in Port Louis, the capital of Mauritius on 24th of August 1959. The gathering consisted of audience from various religious backgrounds and ideologies who listened to his speech on the topic of the relevance and authenticity of Islam. Several English and French newspapers carried excerpts from the lecture in their subsequent publications followed by a lengthy live interview on the Mauritius radio.]

Honourable guest! We, all Muslims residents of the Island of Mauritius, extend a warm welcome to you. Also, we thank you for accepting our request and making a decision to pay a visit here. We are delighted to see you here. We are fortunate to have a well-known spiritual mentor in our midst. No words could exactly translate our joy as it exceeds our expectations.

Esteemed guest! The connection between Darul Uloom and you became so inseparably consolidated that each reminds of the other.

No doubt that your dedicated services raised Darul Uloom to unprecedented heights. Your tireless endeavours in terms of

developing the seminary and promoting its ideology will always remain unmatched and the Ummah would always be mindful of it. We acknowledge and pay homage to your contributions.

It immensely delighted us to learn the news of your arrival on this small island dotted on the Indian Ocean. We happily and expectantly hear the story of your sermons in the neighbouring Island of Reunion. It kindled the desire to see you and hear you in person. May Allah ordain your stay in the Island fruitful and enlightening for all of us! Ameen.

Esteemed guest! Our Island is slightly bigger than the Reunion in terms of territory and population. It accommodates more than five hundred thousand residents and is governed by the British authorities. The three religious groups constitute its populations; the Christians, the Hindu, and the Muslims respectively.

This city of Port Louise where you shortly will address a gathering serves as the capital of the country. The western lifestyle is dominant here just like Reunion Island. However, Islandish Muslims live an affluent life. Despite enjoying luxuries, the Muslims adhere to religious obligations regularly. Most cities and towns boast majestic Masjids few among them running a Maktab for religious education of kids financed through public donations.

We passionately craved for your inspiring visit in order to gain spiritual guidance and learn in your company.

Our delegation extended the invitation to you which you graciously accepted by agreeing to illuminate our Island with a weeklong presence amongst us. We extend immense gratitude for your generous entertainment of our humble request. It delights us to share the good news that the program in the Plaza theatre will

see participation from all faith groups.

The diversified gathering of Christians, Hindu, Muslims, Sikhs from different origins will warmly welcome you and pay their thanks.

We look forward to hear you introduce Darul Uloom, Deoband and illustrate the conditions of Muslims all around the world.

In the end, we extend the deepest thanks for making this historical visit possible.

Antananarivo, Madagascar:

[This laudatory letter was presented in the Grand Masjid of Antananarivo (former Tananarive), capital of the Republic of Madagascar on August, 30, 1959.]

Respected sir!

We truly feel ecstatic on your acceptance of our invitation and that you gave us, the citizens of Madagascar, an opportunity to enlighten ourselves. We sincerely thank Allah to mould your heart to make this journey. Having expressed our pleasure and having paid gratitude to Allah, we welcome you with the deepest emotions and hopefulness.

Respected Sir!

The island of Madagascar is located in the Indian Ocean and run by the French authorities. The Island accommodates very small number of Muslims which makes us socially and politically invisible. We have no system for religious educations in form of maktab and Madrasā. The khoja Muslims form the biggest portion of Muslim population in the Island which enabled them to develop a system for the education of religion and culture. The lush green Island is rich with minerals. Had you stayed longer, we

would have happily taken you to explore places on the Island.

We express immense delight on your arrival and very warmly welcome you again. Finally, we request you to enlighten us with your words of wisdom.

[Ḥakīm al-Islām ﵀ made a journey to about ten countries of Asia and Africa including Pakistan, Mauritius, Kenya, Reunion Island, Madagascar, erstwhile Tanganyika, Zanzibar, Ethiopia, Eritrea. Everywhere he travelled, he received exhilarating welcome. Multiple laudatory letters were presented throughout the trip which Sheikh Aslam maintained to note down. We carry brief gists of all the laudatory letters.]

Arusha:

Respected Guest!

We consider ourselves extremely fortunate to have you in our midst. We express deepest gratitude and immense pleasure on your arrival. Kindly accept the best wishes from ourselves for your journey ahead.

Moshi:

Our joy knew no bound on learning the news of your overnight stay in our city. We express our thanks for your generosity to accept our offer. We eagerly awaited your arrival for last one and a half month as the news of your three months multinational journey preceded you. We pledged ourselves to somehow win some of your time for us as it would be sheer unfortunate to have you pass by us and not learn life changing lesson.

It's overjoyously unbelievable to see yourself sitting before our eyes. We warmly welcome you with the deepest emotions possible. We hope to learn as much as we can. The night will leave a guiding light for us.

Mombasa:

Esteemed guest!

First of all, we express heartfelt gratitude that you did not leave out the major coastal city of Mombasa on your visit to Africa. We also thank you for allocating three precious days exclusively for our city.

We are immensely pleased to get our share of enlightenment from a man high in the mystic ranks. The tremendous contribution of Darul Uloom is unforgettable and we hope your visit only expand the circle of local well-wishers of the historical institution.

The trip must have illustrated the fact that Muslims worldwide hold you in high regard for your academic contributions and for leading Darul Uloom to new heights as its rector.

We pray your preachings and teachings spread everywhere and maximum number of people quench their thirst for knowledge and enlightenment through you.

Zanzibar:

We see ourselves as blissfully fortunate to have you here and we express our thanks to Allah for blessing us with your company.

Your long trip won you deep respect in the heart of African Muslims as they have been introduced to the massive

contributions of a great centre of Islamic thought spread over a century. We pray for the continuous and rapid progress of Darul Uloom and for presence of leaders such as you for its caretaking and safeguarding.

Dar es Salam, Tanzania:

We warmly welcome you to the Capital of Tanganyika. We hope for great outcome through the lectures lined up to be delivered throughout the city. We also expect that your experience and instructions would help us improve our life.

We pray Allah to accept our small effort and enable us to learn as much as we can in whatever little time we have with you.

Addis Ababa:

[The laudatory letter below was presented for Ḥakīm al-Islām ﷺ in the national capital Addis Ababa, Ethiopia on September 19, 1959. Sheikh Aslam Qāsmī accompanied him on the journey to Ethiopia.]

Our hearts are overjoyed with happiness to have an enlightened luminary in you amidst us. We credit passionate love our hearts harbour for you and the compassion you display for us for the persuasion of crossing many oceans to get here.

Esteemed guest! As you know, the land of Ethiopia welcomingly embraced the first and second migrating group of the great Companions of the Prophet (peace be upon him) as the god-fearing King Negus announced to grant refuge to the righteous Companions from the bloodthirsty pagans of Arabia who atrociously prosecuted the followers of Islam. The episode

secures a distinct place for Ethiopia and its residents in Islamic history. With the reference to esoteric historical bond that unites us, we earnestly wish to learn a lesson for life from you. We hope all of us must be feeling fortunate today by your presence and you by arriving in the historical lands of Ethiopia.

Finally, we warmly welcome you again in our city.

Karachi:

[The Deobandī Fraternity, Karachi presented the following letter on September, 29, 1963]

All of us warmly welcome you to the city of Karachi. Although, you periodically visit us and we get to see you at regular intervals but those are our personal meetings. Today, we welcome you as a community as we learnt from your forefathers that a Muslim is better off living life as an active member of society instead of self-centered individual.

Esteemed guest!

The Deobandī migrants to Karachi can only occasionally interact with each other as the scattered residence and a busy life never allow us to get together on a regular basis. The disintegrated lifestyle alienated all of us and turned the younger generation of kins into total strangers. The failure to rehabilitate into one colony greatly affected our common ancestral values and religious ethics making our hearts bleed. Identifying the problem of social separation, we founded this fraternity to facilitate regular interaction amongst the natives of Deoband.

Initially, we find ourselves in confrontation of certain roadblocks but we strongly hope to soon control the situation and unite ourselves again. We sincerely request you to pray for unity and integrity amongst us. Soon we hope to invite you for the official inauguration of the platform we strive to build now, Inshallah.

Multan:

The following letter was presented in Madrasā Khairul Madaris, Multan, Pakistan]

Esteemed guest!

Your auspicious visit tremendously delights us as you associate yourself to a seminary which functions as a great centre of knowledge.

Respected guest!

We are living through a time when corruption runs rampant; when infidelity and atheistic apartheid is on the peak; when internal conflicts plague the community; when ideological deviations and social frustrations swarm upon us. Despite being surrounded by ambushing issues, we never turned our back on them and continue to fight. In a time of such perils, we implore you to enlighten us on how to fight such evils as we look up to you for spiritual guidance.

Esteemed guest!

In the contemporary times, the entire Ummah believes in your leadership and whenever an evil emerges and threaten to crumble the integrity of religion, everyone places the trust in you to unitedly tread the path to triumph.

We express the deepest gratitude that you took the trouble of

travelling all the way here and now we hope to listen to the words of wisdom that will lighten the path for us.

Afghanistan:

[The following report is taken from a Pashto newspaper 'Anees' published on Ramaḍān, 23, 1358 AH, in Afghanistan]

Sheikh Muḥammad Ṭayyib, son of Sheikh Muḥammad Aḥmad and grandson of Qasim al-Uloom, Imām Muḥammad Qāsim al-Nānawtawī ﷺ, visited Kabul in the month of Rajab.

His Excellency King Aʿẓam, the Prime Minister and the education minister graced him with the meeting. The rector of Darul Uloom is a religious scholar of great credibility, the memorizer of the Qur'ān and a highly intellectual person. Multiple religious and literary organisations have extended invitations to him to speak in their midst. Sheikh Ṭayyib visited Kabul accompanied by his son-in-law Sheikh Hamid al-Ansari Ghazi, the editor of al-Jamiat, New Delhi.

South Africa:

[The following welcome note received publication in the South African news daily 'Pretoria News' when Ḥakīm al-Islām ﷺ paid a one-day visit to the city on July 6, 1963]

The 63-year-old Indian delegate, who is considered as the Pope's counterpart of Islamic faith, has arrived in the city of Pretoria on a one-day visit.

Amongst the group of Islamic leaders who have ever visited the city, Sheikh Ṭayyib is largely best known. He has lately been travelling through the Middle and the Far East delivering sermons

in all the countries he visited. He penned over a hundred books with their English translations underway.

Sheikh Ṭayyib severely criticizes the ideology of Communism and heads the world's greatest seminary of Islamic theology Darul Uloom, Deoband.

When enquired about the potential non-violent method for the West to defeat communism without having to engage in warfare, he advised;

Communism surfaces in the wake of ignorance, hunger and oppression and the faith in Allah infuses the courage that helps a man to overcome all of them. Even back in India, the ideology of Communism became a fast emerging phenomena encashing on the poverty and ignorance of the masses.

In his view, the foreign aid can help India in containing the Communism, however, the current International aid that India receives seems to be insufficient.

The Universal Truth Movement invited and felicitated his programs in Pretoria. Sheikh H. S. Ibrāhīm, a trustee of the organisation is also known as an influential personality in India.

Durban, RSA:

[The fortnightly 'The Views' published the following report of Ḥakīm al-Islām's visit to Durban on July,8 1963.]

We warmly welcome our auspicious guest from Asia, the rector of Darul Uloom, Deoband on his fortunate arrival. Your visit coincides with the darkest phase of life for colourful ethnicities

living in Africa particularly Muslims as a brutal and bloody racial apartheid emotionally and socially torments them.

The Muslim dwellers of District Transvaal constantly strived before their businesses got some stability. Back in the day, we set up our businesses in a time when trade markets were absent and we had to travel to the far away cities in order to earn money which proved life-threatening at times. We had no roads or swift mode of transportations. Our endeavours finally turned fruitful as we emerged as successful trading community in the country. However, now the racist local government plans to pass discriminatory bills which will eventually end up displacing these hardworking people who built their homes after years of sweating. In such times of peril, your presence will reinforce our determination and give us courage to constantly fight for what is rightfully ours. We truly believe that your words of wisdom will tend to our wounds and will surely enlighten the way forward.

Again, we extend a warm welcome to the luminary and his son. We welcome that you visited the shores of Africa at a time when Muslims turned their backs to Islamic teachings and shattered the communal unity. We hope your instructions will help us come together on a single platform and rebuild our future with no discrimination of caste and colour.

Aligarh:

[The students of Aligarh Muslim University presented the following laudatory letter on February 25, 1967.]

Respected Leader!

We, especially the residents of Āftāb Hostel and generally the

entire University, take pride in extending warm welcome to an outstanding religious scholar. We harboured the desire for your visit in our hearts for a long time. We sincerely thank you for fulfilling it. We thank you for giving the opportunity to listen to the divine guidance and the Prophetic wisdom through your eloquent tongue.

Esteemed Guest!

Your unquestionably remarkable contributions towards Islamic sciences and Muslim world need no introduction. You have spiritually reawakened otherwise slumbering Muslim community especially in India.

Your thought-provoking oration carried the Qur'ānic teachings and the Prophetic injunctions deep into the hearts of Indian Muslims and prompted many to redirect their lives towards the Islamic path. We offer hearty felicitations for the accomplishments.

As believed Allah listens to the virtuous souls hence we request you to pray for a bright and meaningful future the hostel residents.

Finally, we extend our heartfelt gratitude for taking the trouble of travelling to be with us.

Laudatory Letters & Welcome Notes Penned by Ḥakīm Al-Islām

It had always historically been fortunate for rulers, emperors and leaders to visit enlightened men. ʿUlamā' would praise the arrival of these honored guests and host them according to their capacity. If they showed the formality, it could cause difficulties for both; the host and the guests. However, the sages customarily showed warmth and gratefulness to them through welcome speeches and notes; since it would at least be a token of their hospitality and civility. A ḥadīth also attests to their treatment of royalty; "The kings are the shadow of Allah Almighty, whoever disrespects them, disrespects Him.'

Our forefathers always warmly welcomed the people of achievements and positions. The kings came to them, and they extended welcome and honoured them in line with the Prophetic teachings. They even presented laudatory notes to royalty however without going beyond the permitted boundaries.

When Ḥakīm al-Islām ﵀ was the principal of Darul Uloom, the king of Afghan, Ẓāhir Shāh, Mawlānā Abul Kalām Āzād and other renowned ʿulamā' from the Arab world came, Ḥakīm al-Islām always showed great respect and warm welcome. In welcome meetings, he presented the laudatory notes in order to show gratitude.

Some laudatory notes, which Ḥakīm al-Islām himself wrote, are being given below reflecting the exquisite method of showing hospitality manners that a man of knowledge possesses.

Laudatory Note to the Emperor of Afghanistan

Your Highness!

We, the servants of Darul Uloom, Deoband feel greatly fortunate to have the honour of welcoming the king of Afghanistan in the Seminary. Undoubtedly this day will be considered the luckiest and happiest day in the history of the place.

We honourably welcome you and assure you of ever-increasing love for the King and that Kingdom of Afghanistan thrived on the shared history and collaboration of centuries. We strongly believe that the mutual relationships of two nations will prosper and never stop going from strength to strength.

Hence, we must thankfully reiterate that the movement for freedom and independence initially pioneered by the ancestors of Darul Uloom Deoband received great support in Afghanistan. Sheikh Manṣūr Ansari, the career of 'silk letter', and Sheikh ʿUbaydullāh Sindhi continued to serve collectively for both the countries, India and Afghanistan. Their struggle is of great importance in terms of improving the relations between the both countries. It was the mutual relations that late Shāh Muḥammad Nadir Khan referred to. The late His Excellency Nadir Shāh effectively strived towards the eradication of the internal and external strifes in the Kingdom. Subsequently, Your Excellency's coronation further stabilized the Kingdom in all aspects of life. The Kingdom finally saw immense developments in the fields of education, culture, and livelihood.

Your Excellency's indiscriminate generosity and careful governance benefitted the entire population. Today, we gather

hereto renew the relations with Afghanistan and to grow in friendship. Thankfully, the initiative of your government to translate the commentary of the Qur'ān by Sheikh al-Hind, and by Sheikh Shabbeer Aḥmad ʿUthmānī into Persian, is a historical step that would eventually strengthen the mutual relation between the two countries. The translation project also corroborates to your affiliation to Deobandī ideology based on the theology of Shāh Walīullāh. The service in shape of translation will continue to guide people generations after generation amassing immense reward for the leaders.

Your Excellency!

Undeniably, the Kingdom financially contributes to our institution and in return we groom the learned men to serve and contribute towards the Kingdom. We take great pleasure in thankfully reiterating that the Jamiat al-Ulama, Afghanistan which ideologically influences the government, largely constitute on the graduates of this Seminary. The alumni who constantly work for the growth and progress of Islam as their sole objective justly strive towards protecting and promoting the welfare of the state. We believe that Your Highness are more aware than us that the rule and reverence of your family gets strengthened not only by the aristocratic policies and material means but by the prayers and the spiritual guidance of Deobandī Ulama.

Your Excellency!

When Indian Muslims faced colonial oppression in 1857 CE, the founder of this institution swore to confront the British forces in India. Therefore, the institution was founded upon eight revelatory fundamentals in 1867. The passion for sacrifice which was flowing in its veins quickly brought a series of achievements. This grand

institute is the same that began its journey with one teacher and one student. It is known as the greatest institute of religious education and training across the entire Asia. The fountain which sprang in it has benefitted almost every nook and corner of Islamic world. Its resonance was heard in Africa too, thus marking its effect there. In 94 years of its journey, it produced illustrious men of actions that other religious institutes are hardly capable to match. Thousands of scholars in the form of ʿulamā', writers, orators, debaters and Muftīs, judges, mentors and what not, were taught here, who benefitted the people both nationally and internationally, including Afghanistan.

Your Excellency!

The Seminary is not fully depended on allocations of the wealthy people or government rather functions on the small donations that the different rich and poor members of Muslim community around the world make. Occasionally, the Seminary receives certain funds from Muslim and non-Muslim leaders around the world, for instance, the King Abdul Hameed Khan, King Muḥammad Rashshad V, the emperor of Turkey, King Saud, the emperor of KSA, Sayyid Anwar al-Sadat, education minister of Egypt, Mr. Aunod, the Prime Minister of Burma, Dr. Rajendra Pradshad, President of India and finally the royal presence of Your Excellency is of a great importance. The majestic Ẓāhir Gate standing in the centre of the seminary constantly reminds of Your Excellency's benevolence.

Your Excellency!

The administration of this religious center is like that of a government, which rules hearts not numbers. Everything is reportable to the Advisory Council that governs all the decision making (Shura).

The same committee oversees the office of administration and management which functions to take care of the administrative and operational duties. The office of administration and management acts as an authoritative overseer of twenty departments consisting of about 200 hundred officials.

The most significant department among them is that of education. A learned committee looks after all the works of this department. Sheikh Sayyid Ḥusayn Aḥmad Madanī used to head this important department. It's painful to say he is no more. He departed this immortal world three months ago. Had he lived, the department would surely have soared to new heights.

The current annual budget of Darul Uloom is six hundred thousand rupees. The estimate of the buildings under construction is safely one crore Afghani rupees. The current teaching staff goes into fifties which presumably consists of the best available Islamic scholars in the country. More than two thousand students study here out of which about two hundred graduate annually and scatter around the country to serve Islam and humanity.

I would not be wrong in proudly repeating that the courageous students of Darul Uloom Deoband raised their voice for the independence of the country from the oppressive colonial regime offering all types of sacrifices. Matter of fact, their services go way beyond Indian shores. The Seminary contributed enough to attract the royal attention of the King of Afghanistan and we auspiciously have Your Excellency in our midst. We remember your love as the championship of knowledge and patronization of light. The benevolence of His dynasty historically demands our gratefulness and his love for Darul Uloom put us under his immense debt.

We strongly expect Your Excellency for the continual support in the Islamic missionary work in the Kingdom of Afghanistan. On account of these relations, Sardār Muḥammad Hāshim Khan approved the foreign language learning mission for the few students of this institute however the plan remains unexecuted due to the World War II. Now that India is a free country and friends with Afghanistan, we hope to resume the mission. Thus it would replenish the long-lasting relations.

We regret for our incapacity of extending the deserved royal welcome to Your Excellency as a King would demand. However, we can only ask for forgiveness.

We also thank Your Majesty for allowing us to present the laudatory note.

We already have taken much of Your Highness's precious time. Finally, we end this with the few words acknowledging Your Majesty's arrival as the new glorious chapter in the history. Darul Uloom Deoband will always be proud of it. May this arrival of the king be of the good omen for this religious centre.

Muḥammad Ṭayyib
Rector, Darul Uloom Deoband
Whole committee
5thShaban, 1377 AH, 25th Feb 1958

Note: This laudatory letter was presented to the king in a box on a tray with the image of Dar al-Ḥadīth embedded on it.

Welcoming Mawlānā Abul Kalām Āzād

To the distinguished and honorable guest, Mawlānā Abul Kalām Āzād, the Education Minister in India.

Respected Sir!

My first and foremost duty is to warmly welcome you on behalf of the entire team of Darul Uloom, Deoband. I thank you for coming to the renowned religious centre of Islamic World. I welcome you and feel grateful that you positively responded to our humble request.

Respected guest!

We were worried about the selection of words that can do justice in welcoming you. The conflict of 'how to thank' and 'how not to thank' constantly engaged us in a mental battle. Eventually, we realized that not only you sit high in the governmental hierarchy but you are sympathetic leader of this Ummah, a prestigious member of our community and moreover a thoughtful Islamic scholar also who prefers simplicity over pomposity, informality over protocols. This eventually let us out of the doubtful state of mind and we resolved to simply show you the respect we have for your leadership and scholarship.

Respected Guest!

The small town of Deoband, where the large buildings of Darul Uloom stand goes centuries back in the history. Apart from its antiquity and housing Darul Uloom, nothing significant is attached to the history of the place.

This area has been a *teerth* (a destination for pilgrimage) of our countrymen. The town received the name from the deity called 'Devi'. Originally Debi-band, the name changed into Deoband over time. A fair is held there every year. From the 6th century AH, the signs of Islamic presence are found here although not connectedly traceable. The sun of religious knowledge rose in this area towards the end of the 13th century AH, i.e;1957 CE this institute of Darul Uloom was established by Ḥujjat al-Islām Imām Muḥammad Qāsim al-Nānawtawī ﷺ with the corroboration of majority of the contemporary scholars, mystics and spiritual leaders.

Darul Uloom, which has grown from a delicate shoot to a strong tree, is in fact the interpretation of a dream which the founder of it had wherein he stood on the roof the house of Allah and the streams of water flew out of his fingers. The interpretation given by the first principal of Darul Deoband, Sheikh Rafīʿuddīn disciple of Abdul ʿAzīz Muḥaddith Dehlawī, in terms of the key to knowledge was entrusted with him. This verified the prophecy Sayyid Aḥmad Shahīd as he "I smell knowledge in these lands" as he passed by the place where the building of Darul Uloom Deoband is situated today. It was the commentary of the sentence that Mujaddid Alf Thānī said: "I see the signs of teachings of the Prophet (peace be upon him) here" (at the time when he was passed by it). Moreover, it has come as a materialization of Miyān Noor Muḥammad Jhinjhānwi's visitation in which he saw that a dervish prepared such a dish that hadn't been prepared for one hundred years, nor would it be prepared for the next one hundred years. In short, the foundation of this religious institution was not merely the result of the individual efforts; it was on the basis of the divine clues which our ancestors experienced.

After the 1857 revolt, when the internal as well external treacherous opportunists were actively engaged with all their weapons to create disorder and anarchy; the seminary had neither any shade to protect itself nor any ground to stand on. The spiritually illuminated souls sensed with their awakened discretion that the lack knowledge, moral bankruptcy and collective insensitivity will never be eliminated from the country without a centre wherein the youths are taught and trained to become upright and honest individuals. The programs should aim at training the youths to not be deceived neither by the glimmer of the modern times nor by the English traps; and to remain mindful of the responsibility, to be truthful and always fear Allah as well. If on one hand they spend their lives industriously serving the Qur’an and the Ḥadīth, on the other hand they should be ready to happily sacrifice their lives for the protection of their homeland. Hence, the seminary was established on these fundamentals. They tirelessly worked towards these objectives since the outset. During the lifetime of the founder, the seminary assiduously taught students the Qur’an and the Ḥadīth along with tactfully training them in the combat skills and arts of self-defence exactly at the place where eminent guest sits today. A department of jurisprudence was also established to maintain the interest of the people, the first teacher of this very Darul Uloom as its inaugural jurist namely Sheikh Muḥammad Yaʿqūb al-Nānawtawī. The founders and teachers always filled the students with the spirit of freedom in within the four walls of the seminary. The associates sat there enthusiastically predicting the independence of the country which they presumed at a stone’s throw away. At this very place the headmaster of seminary, Sheikh Yaʿqūb predicted that the change will glide in in a peaceful manner in India; that people who slept in the British regime would wake up

independent. He meant that the revolution would come in dark hours, interestingly enough; the revolution eventually began at night. We witnessed that at the dawn of the 15th August, India woke up to freedom and all the movements of freedom struggles ultimately found their destination.

On one hand, the seminary remained a cradle of knowledge and ethics, it also effectively proved to be the fort where freedom fighters were bred and nurtured with all credit to the founders and the devout associates Thus, these ʿulamā’ and founding fathers empowered the freedom struggle with the power of knowledge, ethics and passion for independence. Their simplicity didn’t keep them from fighting. Their resistance flowed from their pens and arms. Nothing from imprisonment to exile could extinguish their passion to breath free. They endured everything a freedom fighter had to face. Sheikh Imdādullāh Muhājir Makkīhad to migrate from India after 1857 CE. Sheikh Rashīd Aḥmad Gangohī got incarcerated for six months. Ḥujjat al-Islām Imām Muḥammad Qāsim al-Nānawtawī was forced to abscond for a long time escaping the frequent arrest warrant. Sheikh al-Hind was detained with his pupil, Sheikh Ḥusayn Aḥmad Madanī for five years in Malta. And then for this very passion of independence he was prisoned for two years in Karachi and then in Morādābād for another two years. Sheikh ʿUbaydullāh Sindhi and Sheikh Kifāyatullāh Dehlawī, disciples of Sheik al-Hind were also jailed in Multan twice. Incarcerations, tortures, warrants, threats and all the treacherous planning of the British rulers failed to dissuade them and never for a single moment had they seemed agreed to bowing out of the struggle. These ancestors never let the mission of freedom fade in their consciousness even after 1857 CE, a time when the unholy forces conspired to systematically eliminate few verses out of the Qur’ān.

However, the Seminary always concentrated on the education as its primary goal and impartiality and moderation have always been the cornerstones of its policies which helped it gain sympathy of the political leaders; despite the political neutrality being its continuously effective position.

Respected Sir,

The administration of Darul Uloom Deoband consists of twenty departments --- education, preaching, ifta, publication, library, accounts, trusts, constructions, alumni association, finance, sanitation, gymnasium, agriculture, hostels, calligraphy, security centre, healthcare, student unions, electricity, central office and principal office. In all departments combined more than two hundred employees dutifully work. One thousands and five hundred students come from India and abroad every year with over forty teachers to take care of their education. The current annual budget estimably lies somewhere between 3-3.5 lakh. There are branches of Darul Uloom, Deoband all over the country and abroad operated on its pattern of Darul Uloom Deoband wherein alumni of Darul Uloom work as teachers and preachers. The graduates of Deoband are actively engaged in the service of the nation in the fields of journalism, iftā and preaching as well as in several other religious and public spheres. They adhere to the ideology of Shāh Walīullāh as followed by Ḥujjat al-Islām Imām Muḥammad Qāsim al-Nānawtawī and Imām Rashīd Aḥmad Gangohī. As we know that the fountainhead of the Deobandī ideology is Shāh Walīullāh and their torch-bearers in the age of institutions are Ḥujjat al-Islām Imām Muḥammad Qāsim al-Nānawtawī and Rashīd Aḥmad. Succeedingly, Sheikh Maḥmūd al-Ḥasan symbolise as convergence of the legacies of both.

This whole administration runs on the funds and presents given by the well-wishers without relying on the governmental or corporate funding. 90 years after its inception, we realize that the founders had foreseen tremendously continuous assistance unendingly coming from the common people.

Respected Guest!

We are glad to behold the versatile personality in our institute, who is no less than an institute in himself on account of his multi-dimensional knowledge and contributions. The world acknowledges his academic and non-academic milestones— scholarly, literary and political. His scholarly and knowledgeable articles have added a great deal to the domain of knowledge. His political service and leadership having passed through tribulation, has awakened the Indian nation. Al-Hilāl and Al-Balāgh have greatly helped in reawakening of a sleeping nation. The history can never brush aside the services that he has rendered as the Education Minister.

Dear Guest!

The association of Darul Uloom with him is nothing new rather it goes years back in time. We very well remember the time when the Al-Hilāl shook the entire nation and its revolutionary message echoed in the air stirring the souls of the unresponsive and slumbering Indians, Ḥakīm al-Islām would passionately read it and encourage others to do the same. We students being inspired, would accumulate the pieces of it, and try to inspire ourselves by its content. In this way, Al-Hilāl was inspiring the nation unconsciously on a greater scale and we developed a one-sided strong bond with its editor almost forty years ago. Then it was strengthened by the unified struggle in the movement of caliphate; assuming a tangible form on the platform of Jamiat al-Ulama.

The nature of our relationship is no more political however he repeatedly assisted Darul Uloom in various ways; he enlisted the authorities of Darul Uloom in concern with the designing syllabus for the state schools in UP, the restoration of assistance from Hyderabad, and in facilitating the permission for the Pakistani students. Looking at these old and new bonds, we consider our distinguished guest a member of our family, Darul Uloom. Welcome home!

We also expect him to consider Darul Uloom his own institute, to keep visiting it with no formalities in future. We strongly hope for the continuation of his assistive role to the institution as he did in the past. Several teachers of Darul Uloom are stuck in Pakistan these days, which badly affects the educational activities in Seminary. The issue of their arrival and departure every year in the vacation is government's moral responsibility. Another issue we face is that the government wants to declare it a government affiliated university. The issue that academic equivalence of Darul Uloom's degrees with BA and MA and is still under process. There is yet another issue that medical students of Darul Uloom should be considered as the certified graduates; and that they should be issued a licence to practice their trades. We also have requested the government to establish a charitable hospital to offer free healthcare to students. Resolution of these issues will greatly enhance the performance of Darul Uloom. We also request our respected guest to kindly look into the issues which essentially require the attention of the government.

Now, having introduced Darul Uloom and our guest's distinctive services, I humbly thank his gracious visit and I close

this laudatory note with these words; may Allah bless him, and may he always be fruitful and beneficial to others as well as to the nation!

Sincerely Yours,
Muḥammad Ṭayyib
Rector, Darul Uloom Deoband.
Dated: 29th of Rabiʿ al-Awwal, 1370 AH, Monday

Laudatory Note from Darul Uloom Deoband

To the Respected Mr. Dr. Rajendra Prasad

Eminent guest!

Your auspicious arrival in Darul Uloom Deoband adds a new chapter in the history. I, on behalf of the entire staff of Darul Uloom Deoband, warmly welcome you. We are fortunate to have you here.

Distinguished guest!

I feel utterly unable to find words which could fit to praise and welcome you. Fortunately, we have a guest who runs the office of the President but also he is a remarkably passionate leader and distinctive countryman; whose dynamic life is a live example of sacrifice and devotion.

Respected sir,

Your simplicity and humility encourages us to withdraw from formal and procedural rituals of welcome and express our immense love in simple, honest and direct language. We truly feel delighted by your presence and we warmly welcome you here.

Your longstanding bond with us which is free from formalities and conventions demands us to put all the formalities aside and welcome you in a friendly and amiable atmosphere. We express to you our gratitude and well-wishes with sincerity.

The Town of Deoband

The small town of Deoband goes back more than two millenniums in the history. The place is known as a place of pilgrimage for the fellow countrymen who travelled long distances to pay their respects to the local deity popularly known as 'Sundari Devi'. The townsfolk organize an annual fair on the temple of Devi. Apart from its antiquity, the town is globally known for Darul Uloom, Deoband which you graced with your presence today.

Darul Uloom and the Spirit for Freedom:

Respected guest!

The seminary was established ninety years ago, in 1868 CE/1283 AH, in the form of a small class room. It has played a vital role in the revolt of 1857 CE, to resist the colonial oppression of the British regime. The role of the ancestors of Darul Uloom in freedom struggle is a remarkably inspiring chapter in the history of India's freedom. The founders of the seminary led a battle with the British in Shāmlī, District of Muzaffarnagar. However, the battle failed to realize their passion for freedom but the failure led Ḥujjat al-Islām Imām Muḥammad Qāsim al-Nānawtawī to wisely establish this institute in 1866 CE with the help of his companions to rekindle the fire for freedom. The seminary always kept the flame burning. In 1885 CE at the time of Indian National Congress' inception, the founders of the seminary issued a fatwa encouraging its formation. After the battle of 1914 CE, a collective effort towards the independence took shape, and the team of Darul Uloom Deoband also joined the new bandwagon of freedom fighters. The key leaders of Darul Uloom, who so far were fighting for the independence in different ways, getting

arrested and exiled, assembled on one platform and founded Jamiat al-Ulama. They also participated in freedom struggle with Congress party, too. The independence on the 15th of August is the realization of the dream that the founders of Darul Uloom Deoband had carefully built for a long time. And the sacrifice for this independence began to be made even longer ago.

Honorable guest!

Anyone with the cursory awareness of the history of India's independence can ever overlook or negate the fact that the scholars of Deoband have a played a pivotal role in the freedom struggle that eventually led our country to the independence. They endured horrible tortures and fearsome incarcerations only to finally see our country independent. They never turned their backs to built their individual worlds. The history can never forget the martyrdom of Hafiz Muḥammad Ḍāmin, the migration of Sheikh Imdadullah, the imprisonment of Sheikh Rashīd Aḥmad Gangohī, the arrest warrants issued for Ḥujjat al-Islām Imām Muḥammad Qāsim al-Nānawtawī, the exile of Sheikh Manṣūr Anṣārī and ʿUbaydullāh Sindhi, the detention of Sheikh al-Hind in Malta, the imprisonment of the head of the teachers of Darul Uloom Deoband Sheikh Sayyid Ḥusayn Aḥmad Madanī, in Malta, Karachi, the imprisonment of the former president of Jamiat al-Ulama al-Hind and Sheikh Aḥmad Saeed in Multan, the long imprisonment of Sheikh Ḥifẓur Raḥmān, the director of Jameeat Ulama-e-Hind and the detention and the imprisonment of the hundreds of the alumni of Darul Uloom. It also can never brush aside the fact that they underwent numerous painful trials and tribulation during freedom struggle

The Objective of Darul Uloom Deoband & its Distinct Qualities:

Respected guests!

As a historian and political thinker, you must already know that despite seemingly unsurmountable challenges and the failure of 1857 CE, the brave lovers of freedom never gave up their ambitions. Hope kept them enthusiastically determined. After all the sacrifices, a sense of renaissance awakened in their minds. The founding fathers were amongst the few freedom fighters that faced this storm like a rock, and as tide got bigger and stronger, they found out that in order to turn the failure of the country into success; two things were needed—spiritual guidance and the positive and constructive spirit. Spiritual communities can keep their spirits active and awake. It can bring a constructive revolution in its circumstances with the help of God. The Darul Uloom is a gleaming example of the same constructive revolution. The fundamentals on which this institution rests are briefly given below:

1. The most fundamental thing for a community is to have unshakable faith in Allah. The budget of Darul Uloom was a little sum of 400 hundred rupees 90 years ago. It now soared to almost somewhere in between 4-5 hundred thousand rupees. This is the outcome of the trust in Allah Almighty.
2. Collective struggle in fundamentally important objectives like education and construction. The work which is done with the help of public bears the fruits and will be accepted. This Darul Uloom is the first specimen of the collective struggle.
3. Education, be it of English or of Arabic, be it modern or religious must be imparted through the medium of mother

tongue. Darul Uloom successfully experimented with it 90 years ago opening the new horizons for Urdu. Not only it became convenient for the Urdu-speaking communities, but strangely Urdu reached many regions of Asia and Africa also where the many students came from. Three years ago, when Jawaharlal Nehru visited Russia and went to Tashkent, the laudatory note was presented to him in Urdu. He responded to it in Urdu as well. The scholar who presented this laudatory note was a Tajikistani citizen who happened to study at Darul Uloom Deoband many years ago. Probably the same year, a delegation of Chinese Hajis came to India. The government extended to them warmer welcome than their fellow Muslims brothers. The member who introduced the rest to Indians in the local language was none other than a Darul Uloom Graduate, Sheikh Hamid Aḥmad, who studied here almost twenty years ago.

4. The education should be free from restraints. The rule consistently governed the entire functioning of Darul Uloom, an autonomous institute. Darul Uloom unfalteringly remained free even when the repressive colonial regime enslaved the whole country. The historical services of Darul Uloom Deoband towards the freedom struggle are the outcome of the same rule.

5. The teacher must be open and friendly to the students inviting them to share joys and worries enabling the practical moral training of the students along with their education as they proceed. This fundamental principle has been diligently followed in Darul Uloom Deoband before probably all other educational institutions.

6. The education should be free of cost. Most probably, Darul Uloom is the first institute across the globe which has unceasingly been providing free education to its students for

about a century. Moreover, it bears all other expenses of the students including food, accommodation, and study material.

7. Simplicity, cleanliness and hard work are some of the principles regularly advised and consistently practiced in Darul Uloom, Deoband. Darul Uloom promotes freedom and self-reliance amongst students.
8. Viewing education as an objective in itself. Acquiring education only to make money is an unforgivable insult of knowledge. The knowledge must be earned for soul-searching and for the service of humanity. This guiding principle of Darul Uloom help sits alumni to maintain a pure pursuit of knowledge without linking it to jobs and employability.
9. The knowledge is like an ocean where anyone can rightfully embark upon a voyage. Darul Uloom clung to this principle allowing non-Muslims to educate themselves here. As a matter of fact, many Hindu students studied here as long as the Persian language could hold its charm for them.

Respected guest!

These are the principles which enabled Darul Uloom to achieve success despite the occasional lack of resources. This is the same institute which once began its journey with one teacher and one student. A number of students from India, Pakistan, Indonesia, China, Russia, Tibet, Turkey and Iran are quenching their thirst of education in this institution.

Students and Departments:

The administration of Darul Uloom Deoband consists of twenty departments --- education, preaching, iftā, publication, library,

accountancy, trusts, constructions, alumni association, finance, sanitation, gymnasium, agriculture, hostels, calligraphy, security centre, healthcare, student unions, electricity, central office and principal office. In all departments combined more than two hundred employees dutifully work. One thousands and five hundred students come from India and abroad every year with over forty teachers to take care of their education. The current annual budget goes beyond half a million Indian rupees which is covered by the public donations. The students are not required to pay any sort of fees. The institute even affords the expenses of the books and study material as well.

Darul Uloom and the Government:

Respected guest!

The government has ceaselessly showed its interest in the matters of Darul Uloom, Deoband. We always received assistance whenever required. We further hope the Government for the continuation of support to the institute which undoubtedly played a pivotal role in nation building.

Few Concerns We Face:

Dear guest!

As being part of a democratic country Darul Uloom Deoband too confronts issues that require the government's attention and at times intervention too. To begin with, Pakistani students face great inconvenience at the time of arrival and departure every year. The government should contemplate to devise a policy for hassle free passage in and out of the country for the legitimate students.

Another pressing requirement inviting immediate attention is the healthcare facility to provide students with free treatment. The issue of the equivalence of the degree that Darul Uloom awards its graduates with the mainstream graduate degree to enhance employability also needs serious attention. We already have requested the government to establish a charitable hospital where the students; and a central library in the seminary. Darul Uloom's productivity will increase manifold if these issues were solved. We humbly and expectantly request you to kindly help us propel them forward and get them executed. We trust that you will cooperate with us especially in matters requiring the government's involvement.

Eminent guest!

We deeply thank you for your arrival in Darul Uloom Deoband. We also thank you for patiently listening to the long welcome note. Indeed, your arrival to Darul Uloom Deoband would add to its fame and popularity and you will continue to make us proud.

Muḥammad Ṭayyib,
Rector, Darul Uloom Deoband
From the committee of Darul Uloom Deoband
Dated: 14thzulhajja 1372AH/ 13thjuly 1957

Laudatory Note to Professor Humayunkabīr

To the esteemed Mr. Humayun, Minister of Scientific research and Cultural Affairs,

Respected sir!

We nurtured the wish of your visit to the great Seminary of Asia to witness the achievements it made away from the world science and in the spiritual and academic environment.

We wholeheartedly welcome you. Your arrival to Darul Uloom means a great honour for us all; teachers, students and authorities. We hold you in high regard as a historian, an anthropologist, a scientist and a political scientist. Your encyclopaedic lectures on the history of Indian Muslims and civilization; and India's international relations with Arab and other countries, have greatly contributed to the cultural legacy of India. A tremendous leader assistive in nation building, you remained a comrade of the Indian leader, Mawlānā Abul Kalām Āzād. Your contribution in engineering in the post-independence India earned great credibility as a leader. You have always been benevolent and sympathetic towards Darul Uloom. Although, you have never been here before, however, Darul Uloom looks at you as a member of its extended family. We assure you will feel at home here.

Eminent Guest!

Darul Uloom Deoband serves as an ecstatic reminder of the beginning of the freedom struggle ensued in1857. Darul Uloom was established for as a Seminary of theology almost a century back in

time founded by two great luminaries; Ḥujjat al-Islām Imām Muḥammad Qāsim al-Nānawtawī and Sheikh Rashīd Aḥmad Gangohī. Succeedingly, Sayyid Ḥusayn Aḥmad Madanī pioneered the campaign for the national unity. They devotedly strived to protect their religion nonetheless, it did not stop them from passionately loving their country and rigorously defending it whenever need arisen. Humanity is indebted a great deal to them for their unmatchable services. Looking back at the mutiny of 1857, it becomes crystal clear that did not only threatened the nation only but it endangered the existence of Islam within the boundaries of it.

This Darul Uloom that you grace with your visit today is a fruit of their efforts, and adherence to their principles. The seminary preserves the legacy of the leaders and concentrates to tackle the challenges of modern age with razor sharp focus.

Old Islamic madrasa system crumbled under the coercive colonial policies. The culture came under a vehement attach and feared complete elimination as the persecutory forces atrociously butchered countless wise men of great scholarship and compelled many into exile. The situation demanded a seminary solely devoted to the preservation of Islamic sciences and culture; an institution which protects the endangered culture and a wounded nation. The ancestors had established this institute for these purposes. It was established with funds from the public, trust on God and with no aid from the government. From the very inception, the seminary imparted free education one and all; the institute awarded scholarships to financially support the learners. The experiment turned out to be massively successful, other institutes followed in the same footsteps. Darul Uloom protected the ideological and political freedom in the time of partisanism and political slavery.

Eminent guest!

Currently, fifteen hundred students, in approximation, Indian and International are enrolled with Darul Uloom undergoing their educational journey in studying various disciplines with estimably over forty teachers facilitating learning, and a crew of two hundred non-academic employees assisting them in it.

The budget of this is institute shot up to seven hundred thousand Indian rupees miraculously raised through public donations. The Seminary benevolently opens the doors of education to the underprivileged section of society upon whom the poverty bitterly almost succeeded in shutting it. No exaggeration in proudly and thankfully saying that Darul Uloom is the first institute to raise the issue of 'free education' and unfailingly clung to it for a hundred years.

Darul Uloom and the National Freedom Struggle:

Eminent guest!

The founders, in the beginning, always enthusiastically strove to ignite the flame of education as history specifically witnesses. We always supported one nation theory and never wished the painful partition to happen. The seminary always illuminated the way and inculcated patriotism along with the religious education in the hearts of the learners. All its alumni dearly hold the Indian culture and values close to their hearts. The founders of Darul Uloom Deoband, and their students and then their followers mindfully preserved that too.

In the end we welcome you again and hope that Darul Uloom consistently takes forward the tradition of working towards the betterment of Islamic sciences, humanity, national unity and nation building. Our only hope lies in the name of Allah Almighty. We call him unto him whenever in need.

Yours sincerely
Muḥammad Ṭayyib
Rector of Darul Uloom

A Brief Chronological Biography of Ḥakīm Al-Islām ﷺ

- Jumādā al-Ākhirah, 1315 AH, Birth (Numeral Arabic Name: Muẓaffaruddīn, Name: Muḥammad Ṭayyib)
- 1322 AH, Ritual of Bismillāh (a ceremony when a mystic makes a child recite *bismillāh* for the first time) in the esteemed presence of Sheikh Zulfiqar ʿAlī Deobandī, Sheikh Faḍlur Raḥmān ʿUthmānī, Sheikh ʿAzīzur Raḥmān, Sheikh Hafiz Muḥammad Aḥmad, Sheikh Habib al-Raḥmān ʿUthmānī among others.
- Shaʿbān, 1326 AH; completed memorization of the Qur'ān with *Tajwīd*
- 1327 AH; admission into Persian language course. Teachers: Sheikh Yāsīn (father of Sheikh Muftī Muḥammad Shafīʿ ʿUthmānī)
- 1330 AH, promotion to the Arabic classes (Faḍīlah course): Teachers: "*Sughrā, Kubrā* and the first half of *Mirqāt* by Sheikh Shabbīr Aḥmad ʿUthmānī and rest of the books of logic (*Mirqāt, Tahdhīb, Sharḥ at-Tahdhīb, Quṭbī, Mīr Quṭbī, Sullam al-ʿUlūm and Sharḥ Mullah Ḥasan*) learnt from ʿAllāmah Muḥammad Ibrāhīm Balyāwī. *Ḥamdallāh* and *Qāḍī Mubārak* by Sheikh Rasūl Khan, *Kāfiyah by* Sheikh Maḥmūd Ḥasan. *Sharḥ al-Jāmī* by Sheikh Nabīh Ḥasan, *Sharḥ al-Wiqāyah* by Sheikh Gul Muḥammad Khan , the first two volumes of *al-Hidāyah, Sharḥ al-ʿAqā'id Nasafiyyah, ʿUrūḍ al-Miftāḥ* and *al-Maybdhī* by Sheikh Ghulam Rasūl, The last two volumes of *al-Hidāyah* by

Sheikh Iʿzāz ʿAlī Amrohwī, *Mishkāt al-Maṣābīḥ* and *Sahih al-Muslim* by Sheikh Muḥammad Aḥmad, *Sunan Abū Dāwūd* by Sheikh Muḥammad Miyān Asghar Ḥusayn Deobandī, *Sunan al-Nasā'ī* by Sheikh Balyāwī *Sunan al-Nasā'ī*, *Sunan Ibn Mājah* by Sheikh Ghulām Rasūl, and *Sunan al-Tirmidhī* and *Sahih al-Bukhārī* by Sheikh Anwar Shāh, *Muwaṭṭa' Imām Mālik*, *al-Muwaṭṭa' li-Imām Muḥammad* and *Sharḥ Maʿānī al-Āthār of al-Ṭaḥāwī* were taught and explained by Muftī ʿAzīzur Raḥmān ʿUthmānī, the physical training and the art of self-defence by Ameer Shāh Khan, Calligraphy and Binding by Munshī Maḥbūb ʿAlī Merthī and Muḥammad ʿAlī Merthī respectively, the permission of Ḥadīth Transmission by Sheikh Khalīl Aḥmad Sahāranpūrī and Maulānā ʿAbdullāh Ambethwī.

- 1337 AH graduation from Darul Uloom (after seven years of study)
- Formal spiritual association (*bayʿah*) with Sheikh al-Hind
- 1334 AH, *Nikāḥ* (wedding ceremony) (solemnized by Ḥakīm al-Ummah Sheikh Ashraf ʿAlī Thānwī
- 1337 AH, became a teacher at Darul Uloom. Teaching career lasted till 1343
- 1339 AH, informal spiritual mentorship with Sheikh Anwar Shāh Kashmīrī
- 1343 AH, appointed as officiating rector of Darul Uloom
- 1345 AH, formal spiritual association with Ḥakīm al-Ummah Sheikh Ashraf ʿAlī Thānwī
- 1348 AH, Appointment as rector of Darul Uloom
- 1350 AH, conferment of spiritual succession by Ḥakīm al-Ummah Sheikh Ashraf ʿAlī Thānwī

- 1352 AH, construction of a huge spacious hall above the nine-door building
- 1353 AH, The first Hajj and inauguration of pension for retired officials of Darul Uloom.
- 1355 AH, Resolution of adding three departments to Darul Uloom; a) Department of Development, b) Security Department, and d) Department of Physical Fitness
- 1355 AH, Visit of Egyptian delegation of Jamia al-Azhar
- 1356 AH, contraction of three new blocks; a) Yādgār-e-Sadi, b) Two-storey building of security department, and c) New Dormitory that consisted of 52 rooms
- 1357 AH, Sheikh Madanī's journey for Hajj and return carrying a royal present for Darul Uloom in shape of books.
- 1357 AH, Afghanistan tour and the donation from the Emperor for Darul Uloom
- 1358 AH, Construction of 30 square feet halls above Dar al-Ḥadīth to be used as Dar al-Tafsīr
- 1359 AH, Construction of the Majestic Ẓāhir gate
- 1359 AH, Visit to Aligarh Muslim University where he delivered a historical address titled, "Islam & Science".
- 1360 AH, tour of Madras (now Chennai) and Calcutta (now Kolkata)
- 1360 AH, inauguration of monthly 'Darul Uloom' under editorship of Sheikh Azhar Shāh Qaisar
- 1361 AH, Address in a demonstration over unjust detention of Sheikh Madanī

- 1362 AH, the conflicting opinions of Darul Uloom's authorities on the issue of the formation of Pakistan
- 1362 AH, the eventual migration of Sheikh Shafīʿ ʿUthmānī and Sheikh Shabbīr Aḥmad ʿUthmānī to Pakistan
- 1363 AH, a big scale welcoming event in Darul Uloom at the release of Sheikh Madanī from jail
- 1364 AH, inauguration of Department of Calligraphy in Darul Uloom
- 1365 AH, inauguration of centre for vocational skills in Darul Uloom
- 1366 AH, the work of relief and rehabilitation to the riot victims of Bihar and Gadhmukteshwar
- 1366 AH, introduction of provident fund in Darul Uloom
- 1367 AH, the construction of new building of Dar al-Ifta
- 1368 AH, the nomination for membership of Muslim University Court
- 1369 AH, Government's approval for Pakistani students aspiring to study in Darul Uloom
- 1368 AH, All India Radio broadcasted an introductory program on Darul Uloom
- 1369 AH, Afghan Ambassador Sardār Najībullāh Khān's official visit of Darul Uloom
- 1370 AH, Maulana Abul Kalām Āzād's Darul Uloom and addressing the audience
- 1371 AH, Acharya Vinoba Bhave's visit to Darul Uloom as part of campaigning for the Land Gift Movement (Bhoodan)

- 1372 AH, Inauguration of Unani Clinic and Department of Unani Medicine
- 1373,74 AH, felicitation from the King of Saudi Arabia, the King's visit to India and the visit of the Egyptian president Anwar el-Sadat to Darul Uloom
- 1375 AH, the inception of official educational relationship with Jamia al-Azhar and al-Azhar's deployment of two of its faculty members to teach at Darul Uloom for two years. The reorganisation and reprinting of 'Fatawa Darul Uloom'.
- 1376 AH, the visit of the President of India
- 1377 AH, the tour of Burma. The construction of Library. The visit of Ẓāhir Shāh, the emperor of Afghanistan
- 1378h, journey to Africa. Darul Uloom's present in shape of books to the Egyptian president Gamal Abdel al-Nasser when he visited India
- 1380 AH, visit of Humayun Kabir, the minister of scientific research and cultural affairs
- 1382 AH, the visit of renowned Islamic scholar of Syria Sheikh Abd al-Fattāḥ Abū Ghuddah
- 1383 AH, Ḥakīm al-Islām ﷺ addressed in the International Islamic Conference, Cairo and also performed Hajj the same year
- 1374-75 AH, the inauguration of Arabic monthly 'Daʿwatul Ḥaq' under the editorship of Sheikh Waḥīd al-Zamān Kerānwī. The visit of state governor and the state government's distribution of an introductory pamphlet on Darul Uloom
- 1388-89 AH, Visit of Saudi Arabia's delegation

- 1390 AH, modification in the curriculum of Darul Uloom and various foreign visits
- 1390 AH, the construction of a hostel (Afriqi building) and journey to England, France, and West Germany
- 1392 AH, the establishment of All India Muslim Personal Law Board
- 1393-94 AH, visit of two Saudi Arabian delegations; first consisting of the officials of Muslim World League and the second headed by the Director of Ministry of Educational Research. The establishment of Dar al-Qaḍā
- 1396 AH, The President of India's visit to Darul Uloom who paid rich tribute to the contributions of Darul Uloom in speech
- 1396 AH, Ḥakīm al-Islām's journey to Pakistan to address International Seerat Conference and receiving a laudatory letter enclosed in a velvet box embroidered with silver thread.
- 1397 AH, the announcement of the Centenary Celebration Festival and undertaking various fundraising tours
- 1400h, The Farewell to Darul Uloom
- Shawwāl, 6, 1403 AH, into the mercy of the of the Most Compassionate

List of Published Works

1. *Aaftāb-e-Nubuwwat* (The Beacon of Light: biography of the Prophet) (2 volumes, 231 pages). Muḥammad Saeed and Sons Traders, Qur'ān Mahal, Karachi.
2. *Ānkh kī Kahānī* (The Story of Eye): it contains two long poems consisting over 700 verses creatively illustrating the functions and benefits of eye. He composed the first in January 1963 and the second in December 1964.
3. *Urdu kī Sharʿī Ḥaythiyat*: (The Significance of Urdu as a Tool of Islamic Preaching) (ref. Tadhkira-e-Ṭayyib)
4. *Armughān-e-Dārul ʿUlūm*: the 70 pages book in verse explores into the characteristics of 80 great teachers or associates of Darul Uloom, recalls the names of 186 prevalent books with their features and gives a detailed rhymed rendition of the Celebration of the Century.
5. *Israel: Kitāb-o-Sunnah kīroshnī men* (Israel; In the light of Qur'ān and Ḥadīth) (78 pages). Idara Islamiyat, 190 Anarkali, Lahore. 1st Edition, August, 1978.
6. *Islām awr Maghribī Tahdhīb* (Islam and Western Civilization) (ref. Tārīkh-e-Darul Uloom. P 177.)
7. *Islām awr Firqah wāriyat* (Islam and Communalism) (ref. Tadhkira-e-Ṭayyib. P 252)
8. *Islām kā Akhlāqī Niẓām* (The System of Ethics in Islam). Idara Islamiyat, 190 Anarkali, Lahore. 1st Edition, August, 1978.

9. *Islāmī Tahdhīb-o-Tamaddun* (The Culture and Civilization of Islam). Idara Islamiyat, 190 Anarkali, Lahore. 1st edition, 1980. (The book explores into the meaning of imitation of non-believing communities and offers the potential methods of preservation of Islamic culture with substantiations from the Qur'ān and the Prophetic traditions. The forwards of the great religious scholars such as Sheikh Ashraf ʿAlī Thānwī, Sheikh Habib al-Raḥmān ʿUthmānī, Sheikh Sayyid Ḥusayn Aḥmad Madanī, Sheikh Sayyid Murtaḍā Ḥasan, Sheikh Sayyid Muḥammad Asghar Ḥusayn, and Sheikh Iʿzāz ʿAlī serve as true testimonials to the significance of the book.
10. *Islāmī Musāwāt* (Equality in Islam) (ref. Tadhkira-e-Ṭayyib. P 253)
11. *Uṣūl-e-Daʿwat-e-Islām* (The Principles of Islamic Preaching). Idara Islamiyat, 190 Anarkali, Lahore. 1st Edition, August, 1980. Note: The book lucidly presents the framework of Islamic preaching in the light of the Qur'ān.
12. *Al-Kalim al-Ṭayyib* (The book recalls anecdotes of Imām Muḥammad Qāsim al-Nānawtawī ﷺ collected from the oral rendition of various narrators.) (ref. Sawāneḥ-e-Qāsmī by Sheikh Manāẓir Aḥsan Gīlānī. Maktaba Lahore, Urdu Bazar, Lahore.
13. *Insāniyat ka Imtiyāz*, (The Dignity of Mankind) (148 pages). Idara Islamiyat, 190 Anarkali, Lahore. 1st Edition, August, 1958.
14. *Ek Qur'ān* (The Qur'ān: a singular scripture) (148 pages). Idara Islamiyat, 190 Anarkali, Lahore. 1st Edition, August, 1969. Note: Written in response to Professor Ghulām Jīlānī Barq's *Do Qur'ān* (Two Qur'ān)

15. *50 Mithālī Shakhṣiyyāt* (50 Exemplary Personalities) (190 pages). A compilation of Hafiz Muḥammad Akbar Shāh Bukhārī. Idara Tālīfāt-e-Ashrafiyyah. Multan.1997.
16. *Tārīkh-e-Darul Uloom Deoband* (History of Darul Uloom, Deoband) (144 pages). Dar al-Isha'at. Urdu Bazar, Karachi. Note: A brief history of hundred years Darul Uloom, Deoband illustrating the objective of its establishment and the journey along the way.
17. *Taṣwīr Islām ke āine men* (The Image-making in Islam). (ref. Tadhkirah-e-Ṭayyib. p 111)
18. *Taʿlīmāt-e-Islām awr masīḥī aqwām*. Wali Printing Press, Delhi, India. 1351 AH.
19. *Taʿlīmāt-e-Islām awr Masīḥī Wqwām,* Nigārishāt Miyān Chambers, 3 Patel Road Lahore 1992. 251pages.
20. *Junūn-e-Shabāb* (Youthful Passions: a poetry collection), (ref. Tadhkira-e-Ṭayyib. p 254)
21. *Jadhbāt-e-alam* (Melancholy) (ref. Majālis-e-Ḥakīm al-Islām vol. 1) Idārah Tālīfāt-e-Ashrafiyyah, Multan. p. 50-54 (a tale of companionship written on the sad demise of the spouse)
22. *Footnote on ʿAqīdah al-Ṭaḥāwī* (ref. Tadhkira-e-Ṭayyib. p 259)
23. *Ḥujjiyyat-e-Ḥadīth* (ref. Tadhkira-e-Ṭayyib. p 259)
24. *Ḥadīth-e-Rasūlkā Qur'ānī maʿyār*, Idara Islamiyat, 190 Anarkali, Lahore. 318 pages.
25. *Khātam al-Nabiyyīn, Idara Islamiyat*, 190 Anarkali, Lahore. 318 pages. 1st edition April 1977 (Biography of the Prophet with special focus on the Prophetic wisdom.)
26. *A Hundred Years of Darul Uloom* (ref. Tārīkh-e-Darul Uloom)

27. *Darul Uloom ke ek Fatwe kī Ḥaqīqat* (ref: Inkishāfāt by Qārī ʿAbdul Ḥamīd, Maktabah Tablīgh al-Islām, Habib Bank, Fleming Road, Lahore, 6th edition October 1970 p.170)
28. *Dīnī Daʿwat ke Qur'ānī Uṣūl* (The Qur'ānic Rules of Islamic Preaching) (ref. Tārīkh-e-Darul Uloom by Sayyid Maḥbūb Riḍwī, p. 175)
29. *Dārhī kī Sharʿī Ḥaythiyat* (The *Sharīʿah* Viewpoint of Keeping Beard) (along with Sheikh Ḥusayn Aḥmad Madanī's Dārhī kā Falsafah) Dar al-Isha'at, Urdu Bazar, Karachi, June 1, 1974.
30. *Safar-e-Afghanistan* (Travelogue of Afghanistan), (ref. Tārīkh-e-Darul Uloom by Sayyid Maḥbūb Riḍwī and Monthly Al-Rashīd Sahiwal, Pakistan, March 1980) pages: 178.
31. Safarnāmah Burma, edited by Sheikh Muḥammad Sālim Qāsmī, (ref. Tārīkh-e-Darul Uloom by Sayyid Maḥbūb Riḍwī)
32. *Sūrah Fīl Par Parwezi Taḥrīf* (The Perwezi Misinterpretation of Surah al-Feel) (ref. Tadhkirah-e-Ṭayyib)
33. Sīrat-e-Khātam al-Anbiyā' (The biography of the final Prophet), (ref. Tadhkira-e-Ṭayyib)
34. *Sīrat-e-Qur'ānī*, (ref. Tadhkira-e- Ṭayyib)
35. *Shān-e-Risālat, Kutub Khānah Siddīqiya*, Bairun Bohar Gate, Multan. Pages: 146 (a concise biography of the Prophet)
36. *Sharʿī Pardah*, Idara Islamiyat, 190 Anarkali, Lahore. Pages: 127. A beautiful interpretation of Islam system based on modesty and chastity credibly backed by the Qur'ānic and Prophetic substantiations.
37. *Shāhid-e-Karbala aur Yazīd*, Idara Islamiyat, 190 Anarkali, Lahore. (A befitting response to Ibn al-Ḥasan Abbasi's Khilafat-e-Muawiyah wa Yazīd exploring into the tragedy of Karbala

retracing the conflict into the ground zero. A balancing research in regard with the conflict of Karbala.

38. *ʿĀlam-e-Insāniyat kā Mukammal Qānūn*, Maḥmūdiyah Publications, Deoband
39. *ʿUlamā-e-Deoband Kā Dīnī Rukhawr Maslakī Mizāj* (the final book), Idara Islamiyat, 190 Anarkali, Lahore, 1st edition July 1988. The book now carries a preface by Sheikh Muftī Taqī ʿUthmānī.
40. *ʿIlm-e-Ghayb* (The Knowledge of the Unseen), Idara Islamiyat, 190 Anarkali, Lahore, 2nd edition March 1981. Note: An unmatched study on the theological issue of the knowledge of unseen)
41. *ʿIrfān-e-ʿĀrif* (Urdu, Persian, Arabic Poetry) edited by Sheikh Muḥammad Asalm Ramzī, Qāsmī Publication, Deoband
42. Fiṭrī Ḥukūmat, (ref. Tadhkira-e-Ṭayyib. p 253)
43. Falsafa-e-Ṭahārat (ref. Tadhkira-e-Ṭayyib) Pages: 72
44. Falsafa-e-Neʿmat-o-Muṣībat, Idara Islamiyat, 190 Anarkali, Lahore, 1st edition August 1981. Pages: 20
45. Fehm-e-Qur'ānī awr Taʿlīm-e-Madhab ke do Buniyādī Uṣūl (ref. Tadhkira-e-Ṭayyib) Pages: 111
46. Qur'ānī Daʿwat ke 70 Uṣūl, (ref. Tadhkirah-e-Ṭayyib) Pages: 47
47. Qawl-e-Fayṣal (Poetry), Idara Nashr-o-Ishāʿat, Deoband (ref: Inkishāfāt)

Prefaces, Introduction and Reviews

1. *'Muqaddimah al-Qur'ān'* (by Sheikh Aḥmad Saeed) titled '*Kalāmī Mujiza'*, Muḥammad ibn Barkatullāh Thathai Compound, Bander Road, Lahore. 1981.
2. *'Bayan al-Lisan'* (Arabic-Urdu Dictionary by Qāḍī Zayn al-ʿAbidīn, Dar al-Isha'at. Urdu Bazar, Karachi. Pages: 3-11
3. *'Tārīkh-e-Darul Uloom, Deoband* (vol. 1) (ref. Tārīkh-e-Darul Uloom by Sayyid Maḥbūb Riḍwī) titled; The Sacred Purpose of the Sacred Seminar', 1st edition 1977. Pages: 11-56
4. *'Sawāneḥ Qāsmī'* (vol. 1), Maktabah Raḥmāniyah, 18, Urdu Bazar, Lahore. Composed on 10 Jamadiul Ula, 1373. Pages: 1-22
5. *'Tamaddun-e-Islam'* by Sheikh Abdul Majid Daryābādī (ref. Tadhkira-e-Ṭayyib, p. 360)
6. *'Mawdūdī Dastūr-o-ʿAqā'id kī Ḥaqīqat* by Sheikh Sayyid Ḥusayn Aḥmad Madanī, Maktabah ʿUthmāniyah near Madrasā Ashraful-Uloom, Harnoli Miyan Walī. Dated: 20, Jamadiul Ula. Pages: 27-45
7. *'Laṭā'if-e-ʿIlmiyyah'*, translation of Ibn al-Jawzī's Kitāb al-Adhkiya by Sheikh Ishtiyaq Aḥmad, Dar al-Ishaa't, Karachi
8. *Ahsan al-Kalām fi Qiraah Khalf al-Imām*by Sheikh Sarfaraz Khan Safdar, Maktabah Safdariyyah, 1375 AH, p. 10-17
9. *Al-Minhāj al-Wāḍeḥ alias Rāh-e-Rāst* by Sheikh Sarfaraz Khan Safdar, Maktabah Safdariyyah, 1377 AH, p. 6

10. *Taskīn al-Ṣudūr* by Sheikh Sarfaraz Khan Safdar, Maktabah Safdariyyah, August 1995, p. 20
11. *Islāmī Akhlāq-o-Aadat* by Munshī Abdur Raḥmān, Idārah Islamiyat, Lahore, July 1988
12. *Al-Anwar* (biography of Sheikh Anwar Shāh Kashmīrī), Abdur Raḥmān Kondor, Dar al-Musannifeen, Delhi, 2nd edition February 1987
13. *Ānkhon kī Thandak* by Sheikh Sarfaraz Khan Safdar, Maktabah Safdariyyah, August 1995
14. *Hayat al-Sahabah* Vol III (Urdu) translated by Sheikh Muḥammad Uthman Faizabadi, 1387 AH. p. 4-8
15. *Daʿwat-e-Ḥaque*, Ifādāt Sheikh Abdul Ḥaque compiled by Sheikh Sami al-Ḥaque, Mutamar al-Musannifeen, Ikora Khatik, Peshawar, 2nd edition March 1987
16. *ʿIlm-e-Qiran awr Qurrā-e-Saba*, Qārī Abul Ḥasan Aʿẓmī, Idara Islamiyat, Lahore, December 1989 p. 5-8
17. *Fashion Parasti awr Iskā ʿIlāj*, compilation, Saad Ḥasan, Mazhari Book Store, Karachi p. 13-14
18. *Tanbīh al-Ghāfilīn*, Sheikh Maḥfūzul Ḥasan Sanbhalī, Maktabah Rashīdiyah, Rai Wind, 1398 AH, p. 13
19. ‘Sheikh *Muḥammad Abdul Wahhāb awr Hindustān ke ʿUlamā-e-Ḥaq*, Sheikh Manẓūr Nuʿmānī, Qadeemi Kutub Khānah, Aram Bagh, Karachi.
20. *Minhāj al-Muttaqīn*, Akhlāq Aḥmad ʿUthmān (ref: Kalām al-ʿĀrifīn, p. 123, May 1987
21. *Fiṭrat-e-Islām*, Akhlāq Aḥmad Uthman (ref: Kalām al-ʿArifīn, p. 123, May 1987

22. *Naqsh-e-Dawām*, by Sheikh Sayyid Anẓar Shāh Kashmīrī ﷺ, al-Maktabah al-Binnoriah, Binnori Town, Karachi, p. 11-14
23. Review on Islam awr ʿAṣr-e-Ḥāḍir by Sheikh Sami al-Ḥaque, Mutamar al-Musannifeen, Ikora Khatik, Peshawar, 2nd edition March 1398 AH
24. Introduction: *Taʿlīmī Chahel Ḥadīth*, Sheikh Waḥīduddīn Qāsmī, Pak Academy Book Seller, Aram Bagh, Karachi, 1398 AH
25. *Qāmūs al-Qur'ān*, Qāḍī Zayn al-ʿĀbidīn, Dar al-Ishaat, Karachi, p. 3-4, 1374 AH
26. *ʿAbaqāt min Bāb al-Istifsārāt*, ʿAllāmah Khālid Maḥmūd, Dar al-Tasneef wa al-Ishaat, Lahore
27. *20 Bade Musalmān*, Abdur Rashīd Arshad, Lahore.

Published Letters

1. Peaceful Life
2. *Sheikh Thānwī's 'Āab-e-Ḥayāt'* (addressing Iḥsān al-Ḥaque Qurayshī, the principal Government Commercial Training Institute, Sialkot), Weekly 'Khuddam al-Deen', Lahore, vol. 6 issue 45, March 17, 1961, p. 16-18
3. *Letters to Sheikh Ẓafīruddīn* (5 letters which the recipient published in his article titled '*Ek Jāmiʿe Kamālāt Shakhṣiyat'*, 'Tadhkira-e-Ṭayyib by Muḥammad Abu Bakr Ghāzīpūrī, Manshoorah al-Maktabah al-Ashrafiyyah, Qāsmī, India
4. *Opinion of Sheikh Ṭayyib* (responding to query on the Ideology of Mawlānā Mawdūdī, asked by Sheikh ʿAbdul Jabbār
5. *The Intermediary World*, Idarah Islamiyat, Lahore, 1st edition 1989 (responding to an Intermediary world related enquiry of Sheikh ʿAbdul Majid Daryābādī)
6. *An Important letter of Ḥakīm al-Islām* ﷺ recorded in the biography of Sheikh Ghulāmullāh Khān compiled by Muḥammad Abdul Maʿbūd, Kutub Khānah Rashīdiyah, Madinah Market, Rawalpindi, p. 350-351
7. *A letter from Ḥakīm al-Islām* ﷺ to Wakīl Aḥmad Sherwānī. This letter talks about centuries old prophesies about the successors of Sheikh Thānwī which Ḥakīm al-Islām learnt through an ancient Sanskrit scribble that he happened to read in Dhaka, Monthly Al-Ḥasan, Ashraf ʿAlī Thānwī Number, Lahore, December, 1987, p. 489-493

8. *Letters of Sheikh Ṭayyib to Sheikh Shafīʿ ʿUthmānī* (16 letters), Monthly Al-Balāgh, Karachi, (Mufti-e-Aʿẓam Number), 1119-1213

9. *Letters of a luminary, addressed to Munshi Abdur Raḥmān*, *Andāz-e-Sukhan*, Takhlīq Markaz, Shāh ʿĀlam Market, Lahore, p. 215-225

10. Letter to Sheikh Manẓūr Nuʿmānī, *Dhikr-e-Ṭayyib*, Hafiz Akbar Shāh Bukhārī, Idārah Islamiat, Lahore, p. 189-191

11. *A letter to Sheikh Ghulāmullāh*, Monthly Taʿlīm al-Qur'ān, July 1977, Rawalpindi, vol. 25 issue 7

12. *A letter to a relative, written on 9 Rabīʿ al-Thānī*, 1391, published by Qārī Siraj Aḥmad, Director Darul Uloom, Purani Anarkali, Lahore, p. 4

13. *The Guiding Stars; a letter to certain affiliates of Darul Uloom regarding the infallibility of the companions*, Maktabah Sheikh al-Islam, Lighari Road, Raḥīm Yār Khān, p. 13-28

Articles Published in Various Journals & Magazines

1. *Āh! Mawlānā Muḥammad Yusuf*, a tribute to Sheikh Muḥammad Yusuf Kāndhlawī, Weekly Khuddām al-Dīn, Lahore, vol. 11 issue. 10, 10 Shawwal 1416 AH, p. 33-35
2. *Islām Men ʿAwrat ke Ḥuqūq* (Women's Rights in Islam), Al-Fārūq, Karachi, vol. 11 issue 10, Shawwal 1416 AH p. 33-35
3. *Islām kā Niẓām-e-ʿIzzat-o-Musāwāt*, Khuddām al-Dīn, Lahore, vol. 34 issue 46, May 1989, p. 09-12
4. *Islām kī Asāsī ʿIbādaton Mein Ḥajj Kā Maqām* (two instalments), Monthly al-Furqān, Lucknow, March & April 1970, vol. 37, 38 issue. 12, 01
5. Excerpts from the writings of *Ḥakīm al-Islām* ﷺ, edited by Muḥammad Arshad Khan, Monthly Al-Khair, Multan, vol. 4 is. 10, 11
6. *Pardah*, Weekly Khuddām al-Dīn, Lahore, vol. 23, is. 25, p. 31-35
7. *Tārīkh Ka Ek Waraq*, Monthly Digest Iqra, Karachi, February 1990 vol. 05 is. 05, p. 106-110
8. *Takfīr-e-Ahle Ḥaqueawr Mohtaram Mudeer* (Chattan) Ka Ḥaq pasandānah Difāʿ, Khuddām al-Dīn, Lahore, vol. 8 is. 28, November 1962, p. 11-16
9. *Shāh Ismāʿīl Shahīd kī Tablīgh Ke Atharāt*, Khuddām al-Dīn, Lahore, vol. 32, is. 6-7, August 1986, p. 28

10. *Ḥikāyāt-e-Awliyā*, Khuddām al-Dīn, Lahore, vol. 31, is. 32, February, 1986, p. 28
11. *Darul Uloom* (Fundamentals and Ideology), Monthly Al-Haque, Akora Khattak, Peshawar, vol. 15, is. 5-6
12. *Darul Uloom*, Deoband, the article is compiled by Peerzadah Aḥmad Ḥasan Jami, however, it is largely excerpted from the writings of *Ḥakīm al-Islām*, Monthly Al-Rashīd, Lahore, Darul Uloom Deoband number, vol. 4, is. 2, February, 1976, p. 329-349
13. *Darul Uloom Ka Ṣad Sālah Jashn*, Monthly Al-Ḥaque, Akora Khattak, Peshawar, vol. 13 is. 2, November 1977
14. *Darul Uloom Ke Tarjumān*, (on SheikhShafīʿ ʿUthmānī which Sheikh Akbar Shāh Bukhārī drew out of 'Tārīkh-e-Darul Uloom, Deoband and his tributary letter, Monthly al-Balāgh, Karachi, Muftī Aʿẓam Number, vol. 13, is. 6,7,8, Jumādā al-Thānī
15. *Darul Uloom ke Tarjumān* (*Ḥakīm al-Islām's* views on Sheikh Shafīʿ ʿUthmānī), Monthly al-Balāgh, Muftī-e-Aʿẓam Number, vol. 13, issue. 6,7,8, Jamadi al-Thānī-Shaʿbān 1399h.
16. Two poems consisting of the Prophet's glorification, Monthly Iqra Digest, Karachi, vol. 3, issue: 3, Ḍhul Qaʿdah 1407h, p. 29-31.
17. *Dīn ke Uṣūl-e-Thalāthah: Sharīʿat, Ṭarīqat, Siyāsat*, monthly al-Ḥaque, Akora Khattak, Peshawar, vol. 32 issue: 3, December 1996, p. 07-12.
18. *Sayyid Ḥusayn Aḥmad* Madanī, weekly al-Jami'ah, Lahore, vol. 4, issue: 11, March 1993.
19. *Sīrat Ki Jāmʿiyyat Ke Chand Bunyādī Uṣūl*, monthly Nuqūsh (Rasūl Number, vol. 1), issue: 130, December 1983, Idārah Farogh-e-Urdu, Lahore, p. 38-52.

20. *Shān-e-Khulafā-e-Rāshidīn*, monthly Al-Haque, Akora, Khattak, Peshawar, vol. 13, Issue: 8, May 1978, p. 23-27
21. *Sheikh al-Ḥadīth Mawlānā ʿAbdul Ḥaque Akorwi* (a poetic tribute), monthly al-Haque, Akora Khattak, Peshawar, vol. 17, issue: 1, Muharram al-Haram 1402 AH, p. 28.
22. *Ṣaḥābiyyāt*, weekly Khuddām al-Dīn, Lahore, vol.28, issue: 16, Octobar1982, p. 7-8.
23. *Ṣoḥbat Ka Athar*, Monthly Iqra Digest, Karachi, vol. 5, issue: 7, Dhul Hijjah 1410 AH, p. 20-30.
24. *Sadī kā Inqilāb*, weekly Khuddām al-Dīn, Lahore, vol.26, issue: 21, November 1998, p. 13-19.
25. Qur'ān-e-Karīm Ki ʿAmalī Tafsīr, weekly Khuddām al-Dīn, Lahore, vol.22, issue: 30, January 1980, p. 7-11.
26. Masala-e-Hayat al-Nabī, weekly Khuddām al-Dīn, Lahore, vol.08, issue: 10, July 1982, p6-16.
27. Naat, Monthly Al-Khayr, Multan, vol. 4 issue. 10, 11.

Collection of Speeches

1. *Ijtihād & Taqlīd* (the presidential address in India Aḥnāf Conference focussing on the jurisprudential status of independent investigation into the issues to find Islamic rulings and various categories of Ijtihad and the harms of non-Taqlīd), Idārah Islamiyat, Anarkali Lahore, 1st edition, June 1978, 125 pages.
2. *Ikhlāṣ fi Al-Dīn* (elaboration of the significance of intention and the dedication of every act of worship to Allah with illustrations.) compiled by: Qārī ʿAbdul Karīm Mailsi, Idārah Kareemyah, Andrun Sheranwala Gate, Lahore, 1980.
3. *Irshādāt-e-Ḥakīm al-Ummat* (Consisting on two speeches delivered at Darul Uloom, Akora Khattak), Department of Publications and Distributions, Darul Uloom Haqqaniyah, Ikorah Khatik, Peshawar, Rabiul Awwal, 1382 AH, 64 pages.
4. *Asbāb-e-ʿUrūj-o-Zawāl-e-Qawm* (Presidential Address, Jamiat al-Ulama Hind conference) ref. Tadhkira-e-Ṭayyib.
5. *Islām men Taʿlīm kī Aḥimmiyyat* (Delivered in the women's education department of Madrasā Khairul Madaris, elucidating the importance of education especially women's education) compiled by: Qārī Abdul Karim Mailsi, Idārah Kareemyah, Andrun Sheranwala Gate, Lahore, 1962.
6. *Islāmī Āzādīkā Mukammal Program* (Presidential address at the conference of Jamiat Ulama Hind, Mumbai), ref. Tadhkira-e-Ṭayyib, p. 253.

7. *Iqtibāsāt az Khuṭbāt-e-Ḥakīm al-Islām*, Dhikr-e-Ṭayyib, compilation: Hafiz Akbar Shāh Bukhārī, Idārah Islamiyat, Lahore, 1st edition, June 1978, p. 140-185.
8. *Ulūhiyyat Kā Maqām* (Final lecture on the last Ḥadīth of Sahih Bukhārī) Qārī ʿAbdul Karīm Mailsi, Idārah Kareemyah, Andrun Sheranwala Gate, Lahore, 1980, p. 64
9. *Insānī Faḍīlat kā Rāz* (A masterpiece of Ḥakīm al-Islām delivered in Darul Uloom Haqqaniyah in 1387 AH) Department of Publications and Distributions, Darul Uloom Haqqaniyah, Ikorah Khatik, Peshawar.
10. *Ek Tārīkhī Taqrīr* (at Sīrah Congress, Karachi) March, 20, 1976, ref. Dhikr Ṭayyib, p. 165-166.
11. *Īmān Afroz Taqrīren*, compiled by: Nisar Aḥmad Qāsmī Sahāranpūrī, Kutub Khanah Mahmudiyah, Deoband, India.
12. *Paighām-e-Rabbani Banām-e-ʿĀalam-e-Insānī*, Kutub Khānah Mahmudiyah, Deoband, India.
13. *Tablighi Jamat awr Iṣlāḥ* (Three speeches in various programmes organised by Tablighi Jamat in Bhopal, Saharanpur, and Makkah Mukarramah.
14. *Taqārīr Maulana Muḥammad Ṭayyib*, ref. Tadhkirah-e-Ṭayyib, p. 253.
15. *Taqrīr Bhopal Ijtimāʿ*: recorded and compiled by: Maulvi Muḥammad Aḥmad Nadwī, Nishan Manzil, Bhopal, ref. Tablighi Jamat par Iʿtirāḍ aur Unke Jawābāt by Sheikh Zakariyya Kāndhlawī, p. 80.
16. *Taqrīr-e-Khatm-e-Nubuwwat* (delivered at Jamia Madaniyyah, Lahore addressed to the outgoing batch of graduates.)
17. *Taqrīr-e-Dilpadhīr* vol. I, Qārī Abdul Karim Mailsi, Idārah Kareemyah, Andrun Sherānwālā Gate, Lahore.

18. *Taqrīr-e-Dilpadhīr* vol. I, Qārī Abdul Karim Mailsi, Idārah Karīmiyah, Andrun Sherānwālā Gate, Lahore, Pages: 47.

19. *Complete Taqrīr-e-Dilpadhīr*, Qārī ʿAbdul Karīm Mailsi, Idārah Karīmiyah, Andrun Sheranwala Gate, Lahore, Pages: 128.

20. *Ḥadīth-e-Dain Ke Do Aham Rukh*, compilation: Maulvi Muḥammad Aḥsan ʿAlī Nadwī, Idārah Nishān-e-Manzil, Bhopal, February 15, 1967.

21. *Ḥaḍrat Ḥakīm al-Islām kī Manami Taqrīr* (An address to women), Dīnī Dastarkhwān, p. 1341-1343.

22. *Ḥaqīqat-e-Nikāḥ* (delivered at a Nikah ceremony), Tawakkul Academy, Jahangir Road, East Karachi, pages: 78.

23. *Khuṭbāt-e-Ḥakīm al-Islām (vol. I)*, compilation: Maulana Qārī Muḥammad Idrīs Hoshyārpūrī, Kutub Khānah Majidia, Berun Bohar Gate, Multan. The collection consists of 1) Muḥammad ibn Abdullah to Muḥammad al-Rasūl Allah, 2) The Significance of Prophethood, its signs and objectives, 3) God's word and Great personalities, 4) Miracle of Knowledge, 5) From the ignorance to the Companionship, 6) The practical interpretation of the Qur'ān, 7) The Sacred Life, 8) The educational philosophy, 9) The guidance of Yusuf.

24. *Khuṭbāt-e-Ḥakīm al-Islām (vol. II)*, compilation: Maulana Qārī Muḥammad Idrīs Hoshyārpūrī, Kutub Khānah Majidia, Berun Bohar Gate, Multan. The collection consists of 1) The Qur'ānic Wisdom, 2) The mercy for the worlds, 3) The House of Allah, 4) Worship & Spiritual Succession, 5) The Sincerity of Faith, 6) The Good Company, 7) The Road to Salvation, 8) The Moderate Path, 9) The Goal of Life, 10) The Concept of Death, 11) The Concept of Life after death in Islam, 12) The Merits of Friday, 13) The Tradition of Ibrāhīm (peace be upon him), 14) The Essence of Nikah.

25. *Khutbāt-e-Ḥakīm al-Islām (vol. III)*, compilation: Maulana Qārī Muḥammad Idris Hoshyārpūrī, Kutub Khānah Majidia, Berun Bohar Gate, Multan. The collection consists of 1) The Remembrance of Allah, 2) The Recognition of Almighty, 3) The Pleasure of Allah, 4) The Road to Reform, 5) The Introduction of the guided people, 6) The Natural Comfort, 7) The mutual respect and differences of opinions, 8) The Monetary Right, 9) Enlightening Speech.

26. *Khuṭbāt-e-Ḥakīm al-Islām (vol. IV)*, compilation: Maulana Qārī Muḥammad Idrīs Hoshyārpūrī, Kutub Khānah Majidia, Berun Bohar Gate, Multan. The collection consists of 1) The Objective of Appointing Prophets, 2) The Remembrance of Truth, 3) Prophethood and Emperorship, 4) The Fruits of Education, 5) The Good Deeds, 6) The Objective of Human Life, 7) The Peaceful Life, 8) The Appearance and The Character, 9) The Branches of Faith, 10) Education and Preaching, 11) Tablighi Jamat and Reform, 12) Tablighi Jamat, 13) The Merits of Women, 14) The Message of Guidance, 15) The Reconstruction of Islamic Thought, 16) The Civilization of Islam, 17) The Lecture on Bukhārī, 18) The Expression of Gratitude.

27. *Khuṭbāt-e-Ḥakīm al-Islām* (vol. V), compilation: Maulana Qārī Muḥammad Idrīs Hoshyārpūrī, Kutub Khānah Majidia, Berun Bohar Gate, Multan. The collection consists of 1) The Celebration of Prophethood, 2) The Elements of the Prophet's Biography, 3) Islam is the Universal Religion, 4) The Moral of Comforts and Calamities, 5) Lecture on Bukhārī I, 6) Lecture on Bukhārī II.

28. *Khuṭbāt-e-Ḥakīm al-Islām (vol. VI),* compilation: Maulana Qārī Muḥammad Idrīs Hoshyārpūrī, Kutub Khānah Majidia, Berun Bohar Gate, Multan. The collection consists of 1) Miracle of Knowledge, 2) Importance of Tajwīd, 3) The Guiding Stars, 4) Beginning Bukhārī, 5) Education and Edification, 6) The Effect of Deeds, 7) The Etiquettes of Invoking, 8) Organisation of a prophecied Seminary, 9) Science and Islam.
29. *Khuṭbāt-e-Ḥakīm al-Islām* (vol. VII), compilation: Maulana Qārī Muḥammad Idrīs Hoshyārpūrī, Kutub Khānah Majidia, Berun Bohar Gate, Multan. The collection consists of 1) Keynote Address of the Centenary Celebration, 2) The Bedrock of Tawḥīd, 3) Hajj, a worship of International magnitude, 4) The Importance of Spiritual Purification, 5) The Gems of Humanity, 6) The Dilemma of Muslim Ummah and its Solution, 7) The Women's Education, 8) The Benefits of Knowledge and Wisdom.
30. *Khuṭbāt-e-Ḥakīm al-Islām (vol. VIII),* compilation: Maulana Qārī Muḥammad Idrīs Hoshyārpūrī, Kutub Khānah Majidia, Berun Bohar Gate, Multan. The collection consists of 1) Speech at Jamia Islamia, Madinah Munawwarah, 2) Address in the International Conference in Cairo, 3) Address upon return from the International Conference in Cairo, 4) The representation of Indian Muslims the partition of Palestine, 5) Religion and Politics, 6) Muslim Personal Law, 7) Islam and Freedom, 8) Rise and Fall, 9) The Freedom Struggle of Tunisia and Morocco, 10) The Services of Jamiat Ulama Hind, 11) Designing the Syllabus of Education, 12) The Cultural and the Religious concept of image-making, 13) The Merging of Religions, 14) Here and Hereafter, 15) The Small World, 16) The Benefits of Knowledge and Wisdom.

31. *Khuṭbāt-e-Ḥakīm al-Islām* (vol. IX), compilation: Maulana Qārī Muḥammad Idrīs Hoshyārpūrī, Kutub Khānah Majidia, Berun Bohar Gate, Multan. The collection consists of 1)The fundamental worships, 2)The Importance of Ṣalāh, 3) The objectives and blessings of Ramadan, 4) The Significance of Piety, 5) The Concept of Eid in Islam, 6) Love and Togetherness, 7) Modern Education, 8) The Centre of Benediction, 9) The Distinction of Darul Uloom, 10) The Silent Leader of the Freedom Struggle of India, 11) The Forefathers of Deoband and Freedom Struggle, 12) The Talks of Pakistan, 13) Amarat-e-Shariah, 14) The Speaker, 15) The Expression of Condolence, 16) Convergence of All Religions, 17) The Benefits of Knowledge and Wisdom.
32. *Khuṭbāt-e-Ḥakīm al-Islām (vol. X),* compilation: Maulana Qārī Muḥammad Idrīs Hoshyārpūrī, Kutub Khānah Majidia, Berun Bohar Gate, Multan. The collection consists of 1) The Unlettered Prophet, 2) The Revolutionary Visionary, 3) The Significance of Qur'ān Memorization, 4) Address at All India Aḥnāf Conference, 5) The Programme of Complete Islamic Freedom, 6) The Perfection of Humanity, 7) Sheikh Al-Nānawtawī, 8) The Benefits of Knowledge and Wisdom.
33. *Khuṭbāt-e-Ḥakīm al-Islām* (vol. XI), compilation: Maulana Qārī Muḥammad Idrīs Hoshyārpūrī, Kutub Khānah Majidia, Berun Bohar Gate, Multan. The collection consists of 1) The Philosophy of Ṣalāh, 2) Commentary on Surah al-Mulk, 3) The Benefits of Knowledge and Wisdom.
34. *Khuṭbāt-e-Ḥakīm al-Islām* (vol. XII), compilation: Maulana Qārī Muḥammad Idrīs Hoshyārpūrī, Kutub Khānah Majidia, Berun Bohar Gate, Multan. The collection consists of 1) Commentary on Surah al-Qalam, 2) The Influence of the Company, 3) The Book Reviews.

35. *The Speeches of Sheikh Ṭayyib* (a collection of 12 speeches) compilation: Qārī Nisar Aḥmad Qāsmī reviewed by Sheikh Muḥammad Sālim Qāsmī, Idārah Talīfāt Ashrafiyyah, Berun Bohar Gate, Multan.

36. *Khutbāt-e-Ṭayyibah*, Shāh Abad (130 pages), ref. Dhikr-e-Ṭayyib, p. 143, Idarah Islamiyat, Lahore.

37. The Welcome Note of the Centenary Celebration Darul Uloom, Deoband 1400h, ref. Dhikr-e-Ṭayyib.

38. *Dīn awr Siyāsat* (The keynote address at the Jamiat Ulama Hind Conference, Moradabad) ref. Tadhkirah-e-Ṭayyib, p. 253.

39. Falsafa-e-Mawt, Compilation: Qārī Abdul Karim Mailsi, Idārah Kareemyah, Andrun Sheranwala Gate, Lahore, Pages: 64.

40. *Miracles of the Prophets,* Compilation: Qārī ʿAbdul Karīm Mailsi, Idārah Kareemyah, Andrun Sheranwala Gate, Lahore, September 1980.

41. *Muʿjizah Kyā Hai?,* 190, Idārah Islamiyat, Anarkali Lahore, 1st edition, August 1978, 95 pages.

42. *Maʿiyyat awr Ṣoḥbat kā Athar*, Compilation: Qārī ʿAbdul Karīm Mailsi, Idārah Kareemyah, Andrun Sheranwala Gate, Lahore, September 1980.

43. *Wʿaẓ Yusufī*, Miracles of the Prophets, Compilation: Qārī ʿAbdul Karīm Mailsi, Idārah Karīmiyah, Andrun Sheranwālā Gate, Lahore, September 198, 28 pages.

INDEX

This book is a detailed biography of Ḥakīm al-Islām Mawlānā Qārī Muḥammad Ṭayyib, 7th and longest serving rector of Darul Uloom, Deoband, founder of All India Muslim Personal Law Board, and grandson of Imām Muḥammad Qāsim al-Nānawtawī (founder of Darul Uloom).

Ḥakīm al-Islām intellectually represented the Deobandī School with strict adherence to the philosophy of Shāh Walīullāh Dehlawī which in the words of ʿAllāmah Iqbāl effectively became 'the school of the majority of the insightful Muslims'. He remarkably represented and interpreted Islamic teachings in the light of the Qur'ān and Sunnah which illuminated the ways for millions of followers of Islam across Asia, Africa, Europe and U.S.A. strengthening their faiths.

History will always remember him as a thought-provoking writer, spellbinding orator, philosopher, and a profound thinker, and as a spiritual mentor and devout teacher of the 20th century, and for the revolutionary progress of Darul Uloom under his headship.

إحياء تراث السلف
مجمع حجة الإسلام
ـ للبحث والتحقيق ـ

Ḥujjat al-Islām Academy
Al-jamia al-Islamia Darululoom Waqf, Deoband
Eidgah Road, P.O. Deoband-247554, Distt: Saharanpur U.P. India
Tel : + 91-1336-222352, Mob: + 91-9897076726
Website: www.dud.edu.in
Email: hujjatulislamacademy@dud.edu.in, hujjatulislamacademy2013@gmail.com

www.dud.edu.in ₹ 600
ISBN 978938477506-3
ḤUJJAT AL-ISLĀM ACADEMY